

T H E S I S

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SUBJECT
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"A STUDY OF THE PHENOMENA OF PROSTRATION
ARISING FROM CONVICTION OF SIN"

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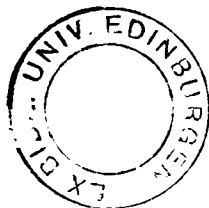


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For "Trails" read Traits.

PREFACE.

At the present time there is a very widespread interest in Revivals of Religion. They are eagerly desired on account of the large numbers of lapsed members in every church. Secular entertainment is now absorbing interest which in a former generation was focussed on spiritual affairs. Auguste Comte envisaged a day when science would conduct religion to the frontier and say 'goodbye', thanking it for services rendered, but it appears as if this task of science were to be usurped by entertainments and unrestrained liberty.

What kind of revival can men expect? Is it to be free from emotionalism and any such attendant enthusiasm, so that with a cool mind men may make eternal decisions just as the judge in the supreme court with an impartiality can decide upon issues of life and death? Only a study of revivals such as we are about to undertake can throw light upon whether emotionalism can be eradicated from such spiritual upheavals.

Again, is this an event for which God alone is responsible, and are revivals like the wind, so that we know not whence they come or whither they go? On the

other hand, missions and revivals are considered by some to be twins so that man in his prayer-life can do much to pave the path of the Holy Spirit. How far this is true will find, we hope, some answer from our elaborate investigations.

Uppermost in some minds is the question whether times of trade depression or industrial revival favour evangelical endeavour. This would seem to be a segment of a larger whole in which the involved issue is, whether in such times as fear moves in the hearts of people, they hearken to the voice of God and prostrate themselves before Him. In the last war prayer-meetings were full of people who thought that the danger over the head of the beloved would be avoided by their covenant with God. Is this threat of war which seems suspended over Europe at the present time likely to arouse a fear which would give to Evangelism the chance it has been waiting for since the collapse of religious interest which accompanied the cessation of hostilities? A consideration of the following pages will probably give the answer in the affirmative.

A Church which anticipates a Revival has to ask itself what kind of preaching it is going to encourage

from its pulpits. Is the preaching of Sin to be relegated to the past as something archaic? Is modern psychology wrong in condemning the emphasis which has so often been laid upon Sin? Will man listen to a 'soft' gospel or is the older view of punishment and an angry God who has prepared a Hell for sinners not needed in some measure to awaken sinners and slothful people to eternal realities? If our study can answer questions such as those, then it will do more than satisfy an academic interest, for it will place in our hands a large measure of guidance concerning the type of message which should be delivered from the pulpit.

If we can take it for granted that a Revival will come, a further point is raised as to how meetings should be conducted. Have sinners to be permitted to give free scope to their emotions in order that the Spirit be not quenched, or are certain boundaries to be fixed so that the Spirit should not be grieved by human folly? The question of how far confession and prostration should be allowed can only be decided after a serious consideration of the data. The fact that an answer is possible makes our study beneficial

There are others to whom the idea of a Revival is

distasteful and who prefer the more normal Christian life of the Church. To them revivals and their methods savour of spiritual short-cuts in which ethical values are not taken into account. Those who share this point of view have a considerable number of supporters. If this investigation of ours shows that conversions are not just so sudden as they appear on the surface, and that people who are notorious sinners must have a desire to live a better life or they would not be present at evangelistic meetings, then we have answered the challenge of those who deny ethical values to this type of service.

There is also the current view that services of this type may be of value in industrial areas, whereas in suburban spheres more ornate services are suitable for the needs of the educated and cultured. It is to be hoped that our discussion will have something to say however indirectly upon a point such as this.

Perhaps the most important issue concerns the results of revivals. Do they cause insanity and melancholia as has so often been urged against them? Is there any relationship between the number of suicides in a district and the Revival which has just swept through it? Has the painful experience of sin resulted in the

sinner's conversion and a higher and nobler type of life, and has it made him a much more useful citizen? A special section will be devoted to pathology in order to ascertain how such accusations could have arisen and how much truth they contain.

The method of approach has been to study the revivals of the past in America, England and Scotland. In America the movements under Jonathan Edwards, Finney and Moody, have supplied much material. In England and Wales the work of Wesley, Evan Roberts and others have given us similar scenes of prostration under different conditions. In Scotland sporadic outbreaks of religious enthusiasm have added to our knowledge of what can be accomplished by the purging achieved by revivals. Recent biography and what has been termed 'slum-work' give us first-class raw materials for our examination.

The field of interest upon which we are about to enter has been the subject of attention as far back as 1859 when the Ulster Revival, mainly among the Presbyterians, produced so many cases of 'stricken' sinners that the Times, Standard and other London newspapers sent special correspondents to make a report

as 'good' news. Even Scientists considered the phenomena worthy of their significant attention. We are now in possession of psychological knowledge such as they did not possess, and with the help of which we hope to be able to offer such explanations as will be commendable to Christian minds.

INTRODUCTION.

Prostration in its Manifold Aspects.

Perhaps the best way of introducing this subject is to mention how the writer was first attracted to it. In reading Principal Selbie's book on Nonconformity he observed the following account of the work of Wesley and Whitefield, "The most extraordinary physical and mental effects followed from their preaching. It was no uncommon thing for men and women to be seized with violent convulsions, and to fall down roaring and foaming at the mouth. Others believed themselves to be possessed with devils, and Wesley, who quite shared their belief, regarded himself as able to cast the demons out. Neither he nor Whitefield sought in any way to check these unhealthy manifestations. They looked upon them as acceptable signs of the working of the Spirit of God, and their preaching was often carefully calculated so as to produce them."⁽¹⁾

In perusing this phenomenon of prostration it became evident that there was a wider principle involved

(1) Nonconformity. W.B. Selbie, page 181.

because few revivals, if any, have taken place without some aspect of this prostration appearing. No country appeared exempt from such appearances. The American Revivals showed a greater number of prostrations than England, Wales or Scotland. The geographical facts alone seemed to demand some explanation. As will be shown later, while prostration appeared among the different races, its manifestation varied according to the basic temperament of each race. A further analysis revealed differences in the same race and even in the same nation, obviously due to the greater or lesser powers of inhibition possessed by each individual.

Gradually the data became so abundant that prostration was seen to have kindred phenomena from which it could not be detached. Cries, as of an individual in pain, complete or incomplete lack of consciousness, tics or other facial contortions and copious weeping were among the cognate phenomena which promised to throw light on the problem of prostration.

Even where definitely physical signs were lacking, personal testimony or biography revealed the mental aspect of the problem showing that some who possessed sufficient inhibitory control to prevent them from falling

at the feet of the preacher yet suffered from mental prostration caused by worrying over their sins. In many ways this latter type appeared to have in itself the possibilities of much more serious consequence than the type in which the emotion was permitted to work itself out. So it became impossible to draw any great distinction because in few cases could one say that prostration was definitely physical or mental.

Added to this, there were many conditions which favoured the manifestations of people stricken with the conviction of their sins. A suspicion was evoked that in a few of those cases there were pathological conditions which tended to make a healthy conviction of sins into a morbid obsession.

It might be objected by some that such phenomena as prostration, because it appears in religious circles, ought to be exempt from any psychological enquiry. An adequate reply to this would be to demonstrate that prostration is not an isolated fact. What is of supreme interest in this connection is that prostration arising from conviction of sin can be paralleled at most points by the prostration which arises from grief. This suggests that the laws operating in both cases may be

the same, and that the main difference is the cause. Bound up with this is the belief that no matter what its origin may be prostration is in accordance with psychological and physiological laws, and so is capable of being understood. Christian experience loses nothing because we have discovered the ways in which the Holy Spirit works. It is not the province of psychology to prove or disprove the validity of Christian experience, and even if psychology tried to do so, it would be usurping the rights of the philosophy of religion. This point has been admirably stated by Dr. Yellowlees, the psycho-analyst, when he says, "It is at once manifest that psychology cannot possibly cover the whole of religion: it cannot claim to explain it fully, still less to prove or disprove its ultimate validity. Religion is, or is claimed to be, a reaction of man to something outside himself, in his environment: that is not its business. The psychology of religion is the study of the mental processes of a man who is religious, and it is a perfectly proper and legitimate study, because whatever the origins of religion may be, we must assume, in fact we must affirm, that

religious mental states and processes will be subject to the same conditions and laws as any other mental states and processes, and will therefore be part of the subject-matter of psychology."⁽¹⁾

This study is only part of a much larger whole i.e., Christian experience in which sin and forgiveness are an integral part. It modestly assumed that this blessed experience will have lost nothing because the medium of the Holy Spirit's working has been examined reverently. Not for a single moment is it suggested that the knowledge of psychological laws gives an explanation by itself of the phenomena of prostration. A law merely states a relationship. There is a supernatural element which though manifesting itself in laws is yet over and beyond them. This thought finds expression in the words of Professor W.P. Paterson viz., "And to Tiele's list have to be added two other laws which likewise point to mystery and higher causality. One might be called the law of spiritual vivification - This vivification seems in some periods even to have swept across continents, as in the middle centuries of the first millennium before our era: and in the history of the Christian Church it was exemplified in the

(1) Psychology's Defence of the Faith. D. Yellowlees, M.B. Ch.B. pages 15-16.

Pentecostal experience of the primitive age, in the medieval revivals, and in the religious zeal which accompanied the Reformation, and which so deeply coloured the history of England and Scotland in the seventeenth century. And in these racial experiences, as in the individual parallel, the law has been expressed by Matthew Arnold:

"We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides." (1)

Another reason for investigating such a phenomenon as prostration is that it provides a variety of ways in which the religious experience is manifested and ought to contribute more knowledge, by its richness of subject matter, of the functions of the Holy Spirit. Professor W.P. Paterson has described this new approach viz., "While the theologian's chief concern was to distinguish the experiences accompanying salvation from those of a shallow or fictitious piety, the psychologist approached them, *sine studio et ira*, and even welcomed variety as an enrichment of the subject-matter of his Science -- The old Protestant theologians were well aware

(1) The Nature of Religion - W.P. Paterson, pages 445-446.

aware that there are many varieties of religious experience, but they took no pleasure in those which diverged from the evangelical pattern, while the task of the scientific investigator was merely to analyse and describe the classic form of conversion, and to place alongside of it other modes of thought and feeling, which, however their spiritual value might be appraised, had at least an equal claim to be treated with respect in their character of mental states and events." (1)

Prostration is one of those religious experiences which has an equal claim "to be treated with respect." When on this point it is well to remember what Dr. Thouless has written about our attitude to the objects of our study viz., "We must examine the strange writings of the erotic mystics and the wilder American revivals with the same scientific respect as we show to the services of matins and evensong in the Established Church." (2)

In a study of this nature it will be necessary to keep in view the fact that prostration was not the only weird manifestation to be found in religious revivals but that there were others which might throw

(1) The Nature of Religion - W.P. Paterson, pages 34-35.

(2) The Introduction to the Psychology of Religion - Thouless, page 6.

light on the phenomena of prostration. A quotation from a recent biography shows also that such manifestations are liable to occur at any time viz., "As I write there is a sect before the Judges in New York called the 'Holy Rollers', and there are many others of the same sort. The churches have come to dread everything associated with the name of holiness." (1) There also took place what were known as the 'Holy Jerks', in which the victims moved their heads from side to side until they were finally exhausted. A few accounts even depict those tormented victims as going on all fours on the ground and barking like dogs. Fortunately, however, the extreme type as described by Farges is seldom encountered. He recounts it thus, viz., "I know of nothing more afflicting and horrible than these scenes of frightful convulsions, vomiting blood, hiccoughs, spasms of pharynx and oesophagus, delirious words, incoherent crys, unnameable roaring and barking of a wretched woman that rolls and writhes on the ground." (2) The student of religious psychology must approach such cases with the attitude of the medical practitioner who is never horrified by symptoms because

(1) "Samuel Chadwick" by Dunning, page 148.

(2) Mystical Phenomena - Farges, page 474.

he is aware only of a sufferer to be saved.

Turning aside and looking at such scenes from the background of an evolutionary scheme whereby God has evolved higher from lower forms, enables one to place such phenomena in a proper perspective. The Holy Spirit can only work on the level which has been attained by man's constitution, physical, mental and spiritual. A revival among negroes may manifest physical signs which are quite compatible with their cultural development but which would be out of place among highly educated Europeans. Even where the white race under emotionalism reveals primitive traits, it is only an unfortunate atavism in which the expression of the spiritual life has been cramped and impeded. The presence of lower forms where higher ones are expected, however lamented by evangelists, is seldom allowed to prevent them from seeking to bring about a revival. Bardsley says e.g. "Many people are today frankly nervous about revival. They read of the strange extravagances that have sometimes characterised spiritual movements in the past." Later he declared viz., "Revival that is based firmly upon the great facts of God's revelation to man as revealed in the Bible, cannot fail to bring with it

strength and blessing." (1) Even as regards those extraneous features of a revival a conservative spirit is necessary when judging them, for so eminent a specialist as Dr. Schofield can write about them viz., "In the first place, as a medical man, I feel that, while much extravagant behaviour can be attributed to mere imitative hysteria, some of the power behind the manifestations is supernatural rather than pathological in character. It seems from evidence that its power is of two sorts - the genuine and the false." (2)

Prostration and cognate phenomena have been regarded at times as of divine origin. In the Old Testament there are indications of the belief that insanity or strange behaviour was a sign of inspiration, as when David feigned madness, beat on the door, and let his spittle run down his beard with the result that Achish with a true Oriental's reverence for insanity let him go (1. Sam. 21, 12-15). Barry reminds us in this connection that, "It is in the primitive stages of religion that inspiration is identified with the hysterical and abnormal." (3)

(1) Revival the Need and the Possibilities - Bardsley, page 33.

(2) Christian Sanity - Schofield, page 97.

(3) Christianity and Psychology - Barry, page 132.

Dr. Hart points out how, "The doctrine, that abnormal mental symptoms were the product of a supernatural agency, holy or evil, again made its appearance, and attained in the Middle Ages to its extreme development."⁽¹⁾ Now, prostration as sharing some of the features of abnormal mental conditions has from one of the extreme points of view been given the same reverence as insanity. The victim of prostration has been respected as the vehicle of superhuman intervention. The other extreme has been to regard prostration as an element of human weakness quite unworthy of consideration. But the view of those who saw it in actuality has been somewhere between the two extreme conceptions. Prostration is a human weakness, but in as much as it is frailty before God it gives rise to the view that it is the striving of the Holy Spirit in the subject's experience. This was generally the view of those who were best equipped to judge, and is also the opinion of the present writer. This view does not exclude the possibility or even the probability of there being false and injurious forms which are a real danger to any spiritual work.

It now becomes necessary to decide the psychological

(1) Psychology of Insanity - Bernard Hart, pages 3-4.

approach to this study. The data would provide plenty of scope for the Behaviourist because the records are full of external observation, and it is only in the higher forms of prostration that evidence of introspection is plentiful. Yet Behaviourism has not furnished a satisfactory description of other phenomena and so cannot be trusted here. To prostration as a form of behaviour we must give a due place. Behaviour, besides not being a total explanation of activity, requires introspection to explain itself. This is a truth to which Canon Grensted has drawn attention viz., "The whole field of psychological investigation has its Behaviouristic aspect, and it is of the first importance to realise that the material provided by external observation and experiment must not only be supplemented by the data of introspection but that it cannot be rightly interpreted, or safely used, without their aid."⁽¹⁾ Thus the psychological background which is most likely to prove adequate to an exhaustive study is that which, while it recognises behaviour, commences with states of consciousness in which cognition, affection and conation have full recognition.

(1) Psychology and God - Canon Grensted, pages 10-11.

Once prostration in its general aspects has been discussed it will be necessary to group the phenomena of prostration in order to gain a deeper insight. Here we have something akin to what happens in physics where light is refracted because of the material it seeks to penetrate. The Holy Spirit must needs work in different types of personalities. It is not difficult to see the necessity of grouping. What Leslie Weatherhead has said about nervous breakdowns seems applicable to the agony of conviction which so often issues in prostration. "Many nervous breakdowns, however, also the result of anxiety, produce even more disquieting physical symptoms. Without going into the matter too technically, we may say that if the mind can produce a physical symptom which eases the mental conflict, it will do so, even if the symptom be paralysis, lameness, a stammer, dumbness, or any particular kind of physical disability. It is as though the mind said to the patient, "You cannot stand this conflict any longer. Here is a physical symptom which will provide a means of escape." Every observer of psychological anxiety must have noticed that he could divide his patients into two classes. In the

first, there are the anxiety patients, who show obvious signs of exaggerated fear, the trembling, the fast-beating heart, the exaggerated reflexes, and so on. In the second, there are those patients who show none of these signs. They may show a comparatively care-free mind as far as one can detect; but they have a physical symptom that disables them but which solves their conflict."⁽¹⁾ The value of this quotation is that it shows how sufferers from mental struggle may fall into two groups in one of which either mental or physical symptoms predominate. So when we come to group our cases of prostration, we will find it convenient to have two divisions, viz. the physical group and the spiritual one. When we add to those two a pathological group the thesis should be fairly comprehensive. In such grouping it will be best to commence with the pathological because most psychiatrists believe that the abnormal illuminates the normal. In the next place the physical group is of lesser value as belonging to, 'group psychology', and so it may conveniently come second. The mental group whose results for the Kingdom of God have been very encouraging will be useful as a

(1) Psychology and Life. - Weatherhead, pages 257-258.

coping stone.

This study will therefore extend from cases of prostration in which pathological elements are suspected, through physical manifestations up to the saint who sees his smallest sin as a terrible insult to God.

Definition of Terms.

The terminology under which this study is developed is "A Study of the Phenomena of Prostration arising from Conviction of Sin".

Dealing with the word prostration one must remember that, while from a scientific point of view it may occasionally be necessary to isolate the phenomenon of falling to the ground, this is only one aspect of an extremely interesting investigation. So far as the writer knows, this physical manifestation is the only one which has been regarded with any vital interest, and that even this point has received consideration only from one scholar viz., Davenport. In his book on "Primitive Traits" he mentions those "fallings", draws a comparison between such happenings and the dances of American Indians, and suggested that "fallings" may be explained by the conduct of mammals which crouch on the ground under the emotion of fear.

But prostration was only treated as a physical event, and as one of many such. Its relation to the idea of sin has received no explanations that can be called adequate although Dimond produced some references in his fine book, "The Psychology of the Methodist Revival". What appears to have been neglected most of all has been the mental aspect, for many who can control their movements have revealed a psychological type so that the proper designation is that of phenomena rather than phenomenon, for the mental and physical concomitants of consciousness cannot be isolated from each other. It is the same law which runs through both types.

If it would be unsatisfactory to consider the physical without recognition of the mental, it could also be inadequate to consider the fallings without the 'weepings' etc. which have already been mentioned. Thus the phenomena must include a group, for there are other signs as well as prostration. This does not mean that we are to go as far as to include such automatisms as the jumps and jerks, for, at present, we have no evidence that they are directly connected in the same way as 'weeping' and 'falling'.

Some insight may be gained from the words used

to describe prostration. Dr. Couper uses the simple word prostration. (1) Another word in current use is, 'falling'. Kaltenbach does us a service here in reminding us of the terms which Finney uses viz., 'despair', 'agony' and 'crushed'. (2) Kaltenbach depicts the hundreds who fell down under revival influences as having been 'tirés' or 'shot' and this was a usual form of description. A usual way of describing Revival scenes was to say that "the arrows of conviction smote the people, and from every part of the building there was a cry of agony." "In Ahoghill, Ballymena and elsewhere", we are told, "there was a great 'smiting' down". No concept ever covers and expresses an experience, and to regard this phenomenon as if prostration were something passive would be to do injustice to a great struggle. Prostration as experienced by those under conviction of sin was not mere collapse but rather a feeling of being cast down and of being possessed. This was the belief of those whose sufferings under Wesley drew the writer's interest and attention. This, however, will be fully discussed under "The influence of the Instincts", further on in our study.

(1) Scottish Revivals - W.J. Couper.

(2) Etude psychologique "Des plus anciens Reveils Religieux" page 76. Kaltenbach.

The term Conviction requires only a passing notice at this point. It is not assumed that all who 'fell' had a poignant sense of sin. Very obviously some had not, and they are described later as pseudo-convictions. It must have been impossible to have drawn a sharp line of distinction between convictions which were genuine and those which were pseudo. The only test would have been to have laid on one side such as gave expression to their convictions and cried out for release, and on the other side those who did not. Even then, fear may have so temporarily paralysed those who had a deep sense of contrition for committed sin that they could not speak. Yet all the available evidence, such as the results of the experience, force one to the conclusion that some had a real conviction and others were merely imitative. This leads to an investigation of what experience is expressed in the terms 'Conviction of Sin'.

THE CONVICTION OF SIN.

In dealing with conviction of Sin we are interested only in consciousness or as we had better say, self-consciousness. No doubt there are many cases of prostration which appear to be due to conviction of sin but we cannot be sure that such enters into self-consciousness. Those cases will be dealt with under the category of pathologic as they seem to be apart from our normal experience and in many ways require the postulate of the unconscious to give them intelligibility.

The conscious and the unconscious are part of the one mind, a fact which shows us that all this phenomenon, no matter to which division it belongs, has a connection. The unity of the mind is observable in the method by which unconscious sin becomes conscious and also conscious sin in turn is repressed. Two psychologists have shown us the mental mechanism of each of those processes. Clark (1) has shown how unprovoked (unconscious) sin becomes conscious, and Rivers (2) has indicated the biological basis whereby the mind can safely deposit in the unconscious any painful experience.

(1) Conscious and Unconscious Sin - Clark.

(2) Instinct and the Unconscious - W.H.R. Rivers.

The sins which have become conscious will be mainly treated in Sections 2 and 3 as being in line with our normal thinking, and those which are largely unconscious or have become so will receive special attention in Section 1. Only a little attention is necessary to trace the steps by which sin becomes conscious. The assumption is that in every human being there is present an endowment for self-criticism which is capable of being developed according to the experience of the individual and this we call conscience. Conscience is the reaction of the whole personality for as A.B.D. Alexander says, "We know of no separate and independent organ called conscience".⁽¹⁾ This reaction is possible only because there is a basic moral consciousness which according to Principal Hughes, "is a witness to his (man's) kinship to the Great Source of righteousness, and it cannot be explained in any other way. Present as an innate and potential element in his being, it awakes to full consciousness as the situation arises and the opportunity comes. The content or conduct which it approves or condemns may differ in different ages and among different people, but the fact of some

(1) Christianity and Ethics - A.B.D. Alexander, page 74.

consciousness of a right and wrong seems to be an inherent and universal fact in his nature". (1) Whenever the conscience receives further education, acts or even thoughts are liable to come into condemnation. Since we have regarded conscience as the total reaction of the whole personality, sins may become conscious because of a new idea, as so often happens, when the perfect life of Christ is presented to sinners.

At this point arises the interesting question why some sinners are prostrate and others are not. This seems like anticipating the more detailed and exhaustive enquiries of later on but such a question will help to clarify some points. In this thesis the term, 'conviction of sin', is used rather than 'consciousness of sin'. The reason for this is that conviction implies a deeper and more moving experience. Obviously, mere consciousness does not suggest any reason for such physical and mental results as our data supply. A word was necessary which would do justice to the soul-piercing experience, and at the same time give a lead to some possible explanations why prostration should occur. Coates in his life of General Booth gives us this

(1) New Psychology and Christian Experience - T.H. Hughes, page 205.

information "Mr. Booth secured a lease of the peoples' market in the Whitechapel Road. Here for the first time, 'all nights of prayer', were inaugurated.

According to Mr. Booth it was no uncommon thing for persons to be struck down in different parts of the hall overwhelmed with a sense of divine presence.

"Experiences" would be described by those who had given up vice and become mission workers".⁽¹⁾ It is not explicitly stated that conviction of sin led to this prostration but the two facts are so often related under similar circumstances that it is difficult to avoid the same conclusion here. When to the above evidence there is added a quotation from Kaltenbach it becomes clear why such a word as conviction should be employed. Describing a Revival of 1741 he writes, "At no moment did a crisis break forth, the people were little by little 'seized' by the feeling of sin and were converted one after another separately. It was, for example, what happened at Hopewell of which the pastor wrote, "For about six months the subjects upon which I insisted, above all, were the feeling of sin and conversion --- there had only been one or two who

(1) General Booth - Coates, page 89.

were 'seized' by the feeling of sin simultaneously or by the effect of the same sermon".⁽¹⁾ The latter quotation is given to emphasise that the word 'seized' is used of the conviction of sin. The strength of the words used shows that prostration is due not merely to a consciousness of sin but to the grip which it takes on the mind and in fact on the whole personality. This suggests an excursion into the mind to ascertain why conviction lies so heavily there, but before leaving this point reference might be made to the excellent way in which Barbour has differentiated the consciousness of sin from conviction viz., "There are other disturbances, however, which we conceive to be moral failures, not only in us, but of us, and for which our own consciences condemn us. It is this subjective experience of self-condemnation that is the sense of guilt. After the recognition of sin by the conscience, there comes the conviction of sin in the consciousness".⁽²⁾ The conviction of Sin would appear, therefore, to depend upon three stages. Firstly, there is the moral consciousness by which the subject differentiates right and wrong. Secondly, there is the consciousness of

(1) "Etude psychologique", Des plus anciens Réveils Religieux - Kaltenbach, page 38.

(2) Sin and the New Psychology - Barbour, page 171.

Sin, for the lower motive has been chosen. Thirdly, there is the conviction of sin in which the subject takes to himself the guilt of his act^{of} the implications of which he is more or less aware.

The word conviction presupposes a certain conception of God against Whom the sin has been committed as when the Psalmist cried, "Against Thee only have I sinned". The higher the Majesty of God is conceived, the blacker becomes the sin and often the thought of the penalty is intensified. As Rufus Jones declares "No one has fathomed the awfulness of sin, until in some sense he feels that his sin makes God suffer - that it crucifies Him afresh".⁽¹⁾ In this case it is not difficult to see how such a view of God entertained by a sensitive personality may lead to a conviction of sin so poignant that prostration will be the result. Instead of the conception of God being concerned with His Suffering it may as easily be associated with His Reality. Lang emphasises this point when he writes that, "Phobias are centred in the idea of God's character. With the strengthening of the sense of the Reality of God, the phobias increase and the psyche is torn with

(1) Spiritual Energies for Daily Life - Rufus Jones, page 109.

dread. Peace is only attainable with a change in the idea of God's character from hatred to love".⁽¹⁾ The type which is likely to be prostrate on conceiving the Reality of God is to be found among those who blasphemed on account of their uncertainty of God's existence.

Since it is the 'pure in heart' who see God some account must be taken of the fact that ordinary consciousness of sin presupposes some good in the life of the sinner. In Evangelical circles this is almost utterly lost sight of in the general assumption that where a conversion was miraculous, the sinner's sins had been of the deepest hue. The point of inestimable value here, is that on the same view prostration is apt to be regarded as a type of Ananias and Sapphira who were felled for their terrible sin. Seldom is the testimony of the convert strictly accurate in regard to the heinousness of his past life. His motive, whether conscious or unconscious, is to give the maximum glory to God by painting his own sins in a dark colour. This will be discussed in full in a subsequent paragraph, and the only reason for mentioning it here, is to emphasise what has been already hinted, i.e., that for conscious-

(1) A Study of Conversion - Lang, pages 103-4.

ness of sin there must be some latent goodness. Thus the vile sinner is not so vile after all, for had he been so, consciousness of sin and conversion would have been out of the question. This is made very explicit by Hadfield when he writes, "Temptation is the voice of the suppressed evil when good is dominant; conscience is the voice of the suppressed good when evil is dominant".⁽¹⁾ In neither case is the good absent, and in the case of the "suppressed" good, the moral and spiritual victory will have reference not only to the power of the 'dominant' evil but to the quality of this 'suppressed' good. To this Hadfield adds "It is only if we are evil that we can be conscience-stricken, and only in so far as we are good in our dominant psychology that we can be tempted to evil".⁽²⁾ This writer brings the point to a climax when he says "And therefore it comes about that to possess a "sensitive conscience" is a mark, not of a bad man but of one who is good".⁽³⁾ It will become clear that genuine prostration, in as much as it arises from consciousness of sin, owes much to the goodness and sensitiveness of the sinner. Perhaps it will be possible to show later that

(1) Page 37)

(2) " 38) Psychology and Morals - J.H. Hadfield.

(3) " 39)

there exists a relationship between genuine prostration and goodness, and that the more prostrate the sinner is the more good he possesses but always we have to remember that the sinner's standard is subjective.

It will now be convenient to emphasise that in the study of prostration the conception of sin which leads to this, is, in genuine cases, the sinner's own. No doubt there is a traditional teaching about sin to which he has given attention from his childhood but only in as much as he has incorporated this into his own view, is it possible to regard it as tending towards prostration. This point will be elaborated when we come to deal with Suggestion and with Preaching. The view of sin which produces prostration is a personal one implying the aspect in which the sinner thinks God regards him. This is well illustrated by the object view which Ignatius Loyola has of himself, once he has imagined what God must think of him. The following supplies a spiritual type of prostration. "Who was he and what had been his past life that he should presumptuously think that God would ever accept him and number him among his saints?" To make his penitence thorough, to know himself as he really was, he wrote out his con-

fession that he might see his sins staring at him from the written page. He tells us that he often shrieked aloud to God, crying that He must Himself help him, for no other creature could bring him comfort.

"Show me, O Lord, where I can find Thee; I will follow like a dog, if I can only learn the way of Salvation".⁽¹⁾

The popular way in which to state this experience of a conviction of sin is to speak of the difference between the ego and the ego-ideal. We have already noted that, if we are to understand prostration in its many forms, we must remember that what we consider sin may not be so regarded by the subject's mind, and, vice versa, he may from his subjective view blame himself for sins we would never censure. It is always a question of the discrepancy between his ego and his ego-ideal. This does not mean that those, who like Trotter ⁽²⁾ demonstrate the effect of the herd upon the individual are wrong, but it does repudiate the suggestion that the sense of guilt is a sense of herd disapproval, growing out of an action that is recognised to be contrary to the law of the group. The findings of this thesis will rather show the strength of group law as

(1) History of the Reformation, Vol. 2 - T.M. Lindsay, page 528.

(2) Instincts of the Herd in Peace and War - Trotter.

manifested in the crowd psychology of revival meetings. Even a cursory glance at the pioneer work of Christian missionaries reveals the strength of tribal law among the uncultured. A brief reference to the work of Mary Slessor gives the following facts, viz. "A woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin, one at least of the children was believed to be a monster, and as they were never seen by outsiders or allowed to live, no one could disprove the fact. They were seized, their backs were broken etc. As soon as twins were born they (the missionaries) sought to obtain possession of them, and gave them the security and care of the Mission House. It was no use taking the mother along with them. She believed she must be accursed for otherwise she would never be in such a position. First one and then the other child would die, and she would make her escape and fly to the bush." (1)

Here is tribal law making the mother believe she is guilty of sin but what must be observed is that she herself accepted this view. When the mission work progressed and

(1) Mary Slessor of Calabar - W.P. Livingstone, page 36.

Christian teaching was known and accepted the mother of twins had her ego-ideal advanced, so that had she conformed to the former practice of the tribe she would have been convicted of sin. It would seem necessary to conclude that at the tribe-level the view of guilt held by the tribe and the individual is the same. In the developed personality of the present time the conscience of the tribe and that of the individual differs and this paves the path to progress. Dr. Waterhouse has opposed those who would reduce conscience to a question of loyalty to the herd. He says "Someone may ask whether psychology treats human wrong-doing as if it were just those breaches of custom which bring down the vengeance of the pack".⁽¹⁾ In another place ^{he} declares "It has been said that the sole crime of primitive peoples is that of breaking a 'tabu' and that on the other hand, the sense of personal uprightness comes through a man's keeping a 'tabu' when others have broken it".⁽²⁾ His answer to those questions shows that our conscience is something which can distinguish between a breach of 'taboo' and what is morally wrong for he says, "Do we feel merely the same when we do something morally wrong".⁽³⁾

(1) p. 78)

(2) p. 79) Psychology and Religion - E. S. Waterhouse.

(3) p. 80)

Barbour goes on to claim that the source and power of a sense of sin is due to our ego-ideal for he says e.g. "It is the nature of our ego-ideal which ultimately determines the vigour of our sense of guilt." (1) This ego-idea has a relation to other sources as well as the herd.

Now that we have noted the difference between the subjective and objective views, it is time to render some account of why subjective views of sin, or as we should call it guilt, arise. The view of Hadfield is, "The best of men are most conscious of wrong. This implies that they have indeed done wrong and are so far bad, but bad only in relation to their own ideals which may be infinitely higher than the burglar who has no sense of wrong". "Thus a man may be devoid of conscience when he burgles a house but conscience-stricken if he commits a murder. Yet we would not say that his lack of conscience in the first place was an indication that he was good. He is merely a man with a low ideal". (2) Now, that teaches us that it is not merely the possession or absence of ideals that accounts for prostration but the type. Prostration may be expected where the ideal

(1) P. 174 - Sin and the New Psychology.

(2) Psychology and Morals - J.^AH. Hadfield, page 38.

of the sinner is high and his conduct correspondingly lower.

The last paragraph requires some qualification because the sinner seldom looks at his sin in this impartial and impersonal way. What has undoubtedly often lead to prostration has been the way in which the sinner saw his guilt out of all proportion to his sins. This exaggeration which to him was the actual could only have a very depressing effect upon him. Illustrations of this are abundant. This is a point which Miss West has not omitted in her book on Saint Augustine for she says "Though Augustine had the lightest possible sense of ethical responsibility he had the heaviest possible sense of sin --- he had an excessive share of that feeling of guilt which exists quite unrelated to any individual experience in the mind of almost every human being. It seemed to him as if humanity were saturated with the obscene not by reason of what it did but of what it was". ⁽¹⁾ What Miss West is demonstrating here is only part of the mind's tendency to feel guilt where it is quite undeserved, and it is a part which will be explained under pathological symptoms as due to

(1) Saint Augustine - R. West, page 112.

the subconscious mind which harbours the notion of man's total depravity. Let us restrict ourselves to definite acts whose guilt has been exaggerated. Dr. Thouless writes e.g. "Looking back on his preconversion days General Booth exclaimed: 'I have often wondered that I did not go straight to Hell' !" It seems clear that he is reproaching himself for no worse fault than that of being a high spirited leader in the games of the boys of the village, and being indifferent to higher things for he also declares, viz. "I have heard my mother say that I never caused her an hour's real anxiety in her life".⁽¹⁾ Another sin over which General Booth appears to have been prostrate was a juvenile commercial enterprise in which he scored over the other boys and to whom he later confessed, making repayment. Similarly, nothing very wicked is known about Bunyan although his prostration over sin appears to have had as its origin the fact that he sometimes swore and played games on a Sunday.

A very salient fact, and one very important for the understanding of prostration, is that such a conception of sin was very real to those who had it and it was no hyperbole to them. It is because experience is

(1) Introduction to Psychology of Religion - R.H. Thouless, page 216.

personal, and the sinner keeps his own counsel that such views not being openly expressed have no opportunity of being assessed by current opinions and so modified. What Dr. Bridger⁽¹⁾ wrote about neurotics has some relevance here for he pointed out that personal opinions must be tallied up and compared with the views of society otherwise the mind becomes onesided and ill-balanced. His suggestion, that commingling with human society would obviate and remedy neuroticism, would be applicable to onesided views about guilt which otherwise assume large and unwarranted proportions. Another interesting comment which would appear to shed light on our problem is to be found in the work of Yellowlees, "It is the natural tendency of the infantile mind to idealise and exaggerate".⁽²⁾ The question is whether this verdict is applicable to our prostrate sinners. Dr. Yellowlees proceeds to explain this trait of the childish mind by saying "Every child has at first an idea of his father which, fortunately, is not true to reality and just as his wisdom, his strength, his wealth, appear boundless, so is the other side, the authority and the sense of inferiority and guilt which it tends to produce in the

(1) Minds in Distress - Dr. Bridger.

(2) Psychology's Defence of the Faith - D. Yellowlees, M.B. Ch.B., page 35.

child, exaggerated too". What Dr. Yellowlees says is no doubt very true. The point of interest in this thesis is whether we are to consider exaggeration, which we believe can lead to prostration, as a regression. Two facts will prove that there is a difference between childish imagination and what appears as exaggeration of guilt. The experience of the child and the sinner are on different levels for while sense-perception governs the child mind the adult moves in the sphere of experience. The second fact is that both are, mentally, moving in different directions for whereas the child is coming to have a clear notion of the qualities of the objects of sense-perception, the adult or sinner is approaching an even higher conception of God or Ultimate Reality through experience.

We must be meticulous not to confuse two types of sinners, although in the act of prostration they may be undifferentiated, for, as we have seen, sinners will exaggerate their sins either out of a desire to glorify God or instinctively to aggrandise themselves. This class we must agree is explained by Dr. Yellowlees' fine insight into the child mind. On the other hand, for the reasons stated above, we ought to recognise a class

where the term exaggeration would be incongruous because the depth of their sin, as was explained earlier, had its origin in their noble conception of the Divine Nature.

Allied to the last point is another apparent form of exaggeration which on closer inspection will be discovered to be the result of a growth in grace and a signal of advance rather than regression. This is often due to the higher idea of God which the accumulated experience of years brings. This is the tendency to be more prostrate over a sin which happened years before than at the time of its commitment. James has drawn our attention to this where he says "We are frequently more ashamed of our blunders afterwards than we were at the moment of making them".⁽¹⁾ Barbour supplies an illustration "After Kudlooktoo became a Christian and adopted the standard of Christ for his own life, his conscience condemned him for having shot Professor Marvin sixteen years before and his sense of guilt led him to confess his wrong to the missionary. Our conscience judges our life not by our past weakness, but by our present strength".⁽²⁾ Wherever this sting of conscience is due to a maturer Christian knowledge it is a sign of spiritual health and strength.

(1) Varieties of Religious Experience - W. James, page 53.

(2) Sin and the New Psychology - C.E. Barbour, page 173.

From what has been said in the last paragraph it will be evident that the more knowledge the sinner appropriates from the Christian Revelation of God the more will the sins of his life become conscious. The unfortunate fact is that he may blame himself for sins concerning which he was in complete ignorance for as Barbour says "Ignorance is not an acceptable plea before the bar of conscience." (1) Thus where prostration takes place as the result of an unconscious sin it may have utilitarian value of preventing the repetition of such an act but it will not have a moral value.

It would be appropriate to record here that in the circles of the devout such as the Christian Saints and Mystics, the conviction of sin may arise as easily from thoughts as from acts, which merely collaborates the view that prostration depends largely upon personal views and experiences. It would seem to be to convictions such as this that Tennant is pointing when he says, "Many a devout soul adds superfluous burdens to its real ones, and bears a heavier load of sin than it rightly should in consequence of its frequently erring on the

(1) Sin and the New Psychology - C.E. Barbour, page 173.

safer side when accusing or excusing itself in respect of its treatment of the unwelcome visitants which force their way across the threshold of its consciousness".⁽¹⁾ We are told that "St. Catherine of Siena felt compelled to describe her visions to her confessor in order that he might judge of her sins in the light of the graces she had received. St. Theresa did the same, and we are, therefore, able to understand the otherwise surpassing degree of remorse she felt, and the accusations of infidelity she so constantly brought against herself".⁽²⁾ It was on account of the privilege of a higher vision of God that the Saints felt a greater responsibility and hence a greater burden of sin. It would seem that the higher the view the greater dissatisfaction will there be in the mind of the consecrated Christian.⁽³⁾

We are compelled at this stage to answer the protest that many so called cases of prostration are not due to so elevated a conception as conviction of sin. The first reply to this is that different terminology may cover similar experiences. Worthy of note is the remark of Professor Waterhouse viz., "Dissatisfaction - our forefathers called this conviction of sin".⁽⁴⁾

(1) The Concept of Sin - Tennant, page 198.

(2) The Psychology of the Saints - H. Joly, page 142.

(3) The Idea of the Holy - R. Otto, page 175.

(4) Psychology and Religion - E.S. Waterhouse, page 93.

Such scenes, as where the sinner flings himself upon the penitent stool in anguish and the Salvationists try to bring the peace of God into his mind, have been criticised as due not to a moral discrimination but to the misery of the sinner's present condition. Our first question is, why was he in the Salvation Army meeting at all? Dr. Thouless very adroitly gives us a clue when dealing with "Swearing Tom's" statement that he was drawn to church merely by curiosity. He (the psychologist) will rather be inclined to suspect that this conduct was the result of the already working religious complex, but that it was rationalised in this way because, since the complex was repressed this motive was unconscious".⁽¹⁾ Thus, even if the sinner could give no adequate reason why he was found in a revival meeting, we would be entitled to believe that his presence was due to a complex in his unconscious mind which as a religious experience had once been conscious. It is more likely that this dejected sinner would admit his moral failure and his interest in religion but, even if he did not, we would assume a religious complex.⁽²⁾ It is difficult to conceive of a condition of misery in which the penitent does not know

(1) Introduction to Psychology of Religion - R.H. Thouless, page 196.

(2) Is sin our Fault? - S.A. McDowall, page 282.

that a better way was there had he availed himself of it. Reference was made to those who felt guilt for sins of which they were really not guilty but those belonged to a higher stratum of humanity, whereas the class which has prompted this objection are almost invariably inebriates whose cerebral cortex has been poisoned by excessive narcotics. Looking at the question from the Divine side, we see Salvation with its offer of forgiveness and strength satisfying the needs of the sinner at the penitent stool. Only liquid can quench a thirst and food take away the pangs of hunger. If forgiveness satisfied then we may believe the trouble was a conviction of sin.

Somewhat in line with the last objection is the view of the New Psychology that the conviction of Sin is just the inferiority complex. This requires careful investigation because complexes do give manifestations not unlike prostration and are, indeed very perplexing because the root is unconscious. The difference is threefold. Firstly, conviction of sin is a conscious process and therefore normal, but the inferiority complex is unconscious and so abnormal. Secondly, it is maintained by psychologists who practice psycho-analysis that a complex only requires to be made conscious and

it becomes innocuous, but sin as guilt is always conscious and requires the promise and gift of forgiveness to bring relief. Thirdly, the inferiority complex is disintegrating but the conviction of sin is unifying because it recognises there is a gulf, and endeavours to bridge it. Had the claim of psychology been that a sense of conscious inferiority accompanies the conviction of Sin we would have been constrained to agree.

We arrive now at the definition of the sinner before his conversion as "hitherto divided and consciously wrong, inferior, and unhappy".⁽¹⁾ The condition of inferiority is the one of paramount importance for it is associated with the conviction of sin and has a very strong effect on the tendency to prostration. Otto in his elaboration of the "numinous" and the "creature consciousness" to which it gives birth, is careful to distinguish between this feeling of dependence and any actual transgression but he shows that such transgression will involve this 'creature-consciousness'. Here are his words, "The feeling is beyond question not that of the transgression of the moral law, however evident it may be that such a transgression, where it has occurred,

(1) Varieties of Religious Experience - W. James, page 189.

will involve it as a consequence".⁽¹⁾ There would appear to be little doubt that prostration owes much to this 'creature-consciousness' which reinforces the movement toward self-abasement. The fuller proof will be enunciated under the relationship of prostration and the instinct of self-abasement.

This transgression of a moral law, as has already been stated, will be felt as guilt mainly by those who have grown in grace. No doubt their noble view of God and deep experience of His presence due to a "creature-feeling" causes them in our eyes to exaggerate their guilt, if exaggeration it can be called, when another subject has a higher conception of God than we have. The spiritual value of this so called exaggeration, even when it leads to prostration, is plain when we observe how in others the ideal is dulled by constant sinning. It is hardly to be expected that, if living in sin dulls the moral consciousness, to live a life of consecration and constant self-examination will do other than make the Christian very sensitive to the smallest sin. This is seen in the monastic life where so much time is expended on meditation and self-analysis. Cutts quotes the words

(1) The Idea of the Holy - R. Otto - pages 52-53.

of Jerome about Paula which say "She detested theft like sacrilege, and things which were accounted small faults, or none at all among secular people, she esteemed great sins in monasteries".⁽¹⁾ The moral fault would therefore lie on the side of those who have become hardened to their conduct. An interesting passage from a modern author asks a pertinent question. "And who is the most difficult person you have ever tried to change?" "The most difficult man is the one so encrusted with his sins that he has lost the sense of conviction".⁽²⁾ Obviously the last phenomenon one would expect from this type of hardened sinner would be genuine prostration over his sins. No words could more adequately sum up the discussion on this point than those of Dr. Mackintosh Mackay. "The intensity of the pain of guilt is no indication of the gravity of the disease. On the contrary its absence is often a more dangerous symptom".⁽³⁾

A prominent point is how far conviction is dependent upon age. Starbuck points out the relationship between conversion phenomena and adolescence. A full discussion will be found under the note on Ductless Glands where the physical basis is discussed. The point

(1) St. Jerome - E.L. Cutts, page 155.

(2) For Sinners Only - A.J. Russell, page 235.

(3) The Disease & Remedy of Sin - M. Mackay, page 19.

at issue here, is whether we have not stretched a point in speaking about convictions at a time when emotions play a prominent part in the development of the growing individual. No doubt in the adolescent conviction of sin emotion plays even a greater part than intellect, although it would be dangerous to go any farther than this general admission because the whole personality is coming to consciousness of a new and larger world. Further, it must be conceded that in convictions of sin which occur in more mature years the cognitive element predominates over the affective. We have already decided that in every genuine prostration the personality was sufficiently aware of right and wrong.

Before leaving this point it would be timely to recall the words of Herbert Gray about adolescent changes. "Human beings have to go through very deep readjustments at this stage in life. They have to find themselves in a new and larger world. A religion that was to a considerable degree a matter of emotions has to be recaptured as a matter of conviction".⁽¹⁾ What he means is that the Christian level of life accepted during a time of stress and strain must commend itself when the passing

(1) About People - Herbert Gray, page 27.

years have brought the personality to stability and the intellect or cognitive element reigns. Possibly it is because so often this experience of sin lacks the clinching of mental acquiescence that Booth could write of the Salvation Army viz., "From the very nature of the work it was likely that the Salvation Army would have a larger number of backsliders than the denominations where, if conviction came more slowly, it was more likely to be solid. The man who came from the public-house, the woman who came off the streets, to an Army meeting would, under the influence of the stirring and emotional addresses and the enthusiasm-arousing atmosphere of these gatherings, make declarations that, while well meant at the time, were ephemeral".⁽¹⁾

The final point under this heading is whether prostration might be due not so much to single sins as to sin in general. It will be evident as we proceed that prostration has very often, although not exclusively, been due to a general concept of sin in which "creature-consciousness" plays a large rôle. This general concept of sin implies a relationship to God in which the sinner is conscious of a gulf which his accumulated

(1) Booth - Coates, page 149.



sins have placed between him and his Creator. This general conviction of sin may be very distressing. It is not always the physical prostration which is the most painful. In a biography we read "The date and story of Bilney's conversion are well known from his own beautiful letters to Tunstal. For years he had been anxiously seeking some remedy for the uneasiness which had filled his soul with dismay; he had tried pardons and penances, and at length he 'had heard speak of Jesus', and forthwith he knew in himself that he was healed".⁽¹⁾ The belief that sin gives rise to conviction the moment it is seen to stand between man and God has been duly emphasised in publications related to the work of the Oxford Group Movement, as when in one of Begbie's books, we find the following account of the method of Frank Buchmann viz., "He may spend six months making friends with one man without any reference to his personal needs;" or, even earlier, he may make some such remark as this, "It isn't any intellectual difficulty which is keeping you from God: It is sin".⁽²⁾ To another of his unconscious sinners F.B. said "You know what's robbing you of peace, don't you?" And, then and there, as Beau Ideal puts it,

(1) William Tindale - R. Demaus, page 28.

(2) Life Changers - Harold Begbie, page 14.

he began "stirring up the mud". Left to himself, with a disturbed consciousness, Beau Ideal tried in vain to take up the threads of his former life. F.B. had said something to him which made the fact of sin a towering and menacing fact of human life. He could not escape from the thought that all the social and political problems with which he had hitherto amused his intellect were so many molehills in comparison with this single mountainous fact of human sin.⁽¹⁾ In those last words we have the genesis of a genuine prostration.

Men are not likely to be prostrate because they have failed to obey a code but because such sin is against a person, one moreover, who is able to punish. Even where sin seems to have a legal colouring the idea that in some way a person has been offended is not absent. McDowall says viz., "At first sin appears to have meant any action which merited the displeasure of any person or community which was able to exact retribution. It was less a moral than a legal matter -- At times it may simply have meant the committing of a futile and ineffective action (1 Sam. 26, 21). But even here we seem to see the germs of personal reference,

(1) Life Changers - Harold Begbie, page 114.

and before long sin comes definitely to mean transgression of the will of God, and to bear the further character of moral guilt".⁽¹⁾

If we bear in mind that to the Sinner there is this consciousness either of a God Who is angry on account of his sins or sorrows over them, we will have at least one clue as to why conviction of sin can end in prostration. This has been aptly expressed by McDowall viz. "We now add that sin is full of the sense of wrong towards God. It is just this personal reference which inspires the sentiment of guilt which so inescapably attaches to sin".⁽²⁾

A study of the instincts to which we are coming will show that sin has not only a negative but also a positive side.

(1) Is Sin our Fault? - McDowall, page 189.

(2) Is Sin our Fault? - McDowall, page 210.

THE ORIGIN OF SIN.

The Instinctive Basis of Sin.

We have discussed the names which have been applied to the phenomena of prostration and we have found them inadequate to explain an experience. The explanation which can have any satisfaction for us is one which accounts for a conscious conflict and a moral responsibility which the experiencing subject would be the first to admit. At this point we may profitably turn aside to the instinctive basis of sin, and once we have exhausted this topic ask ourselves whether there is any one instinct whose predominance might account for prostration. This again will force us to proceed a step further, for a sinner is capable of experience as well as instinctive action, so we will require to ascertain to what extent man's capacity for experience may influence prostration.

The present difficulty of psychologists is to decide among themselves whether they can speak of definite instincts or merely of instinctive tendencies. This difficulty is obvious to anyone who will notice

how many authors appear to manufacture names for instincts which seem to favour a particular theory. In many works of first class importance the word instinct is used where there is not sufficient justification, for the word stands for a native tendency which has not been acquired during the individual's life-time. To put it bluntly "instinctive" has been used as an adjective to describe anything which is peculiar to one species. There are others who are careful to use "instinct" in the strict psychological sense, who speak rather of instinctive tendencies than of definite groups of instincts. At the other pole are those who, like McDougall, would give a detailed classification of the instincts. It is obvious that any extremity would be unfortunate. There appear to be so many instinctive actions that, like the fears in psycho-analysis which have exhausted the Greek vocabulary, words are becoming multiplied beyond measure. Yet some working classification is necessary, as when instinctive actions are, for working purpose, grouped under Self, Sex and Herd. Many instinctive actions are found to serve all three groups. Cannon uses the word "characteristic" as if implying that grouping is possible: "More and more it

is appearing that in men of all races, and in most of the higher animals the springs of action are to be found in the influence of certain emotions which express themselves in characteristic acts" (1)

Before proceeding to a fuller discussion of the instincts it is necessary to remind ourselves that biology, historically, comes before psychology, so that we must see to what extent we accept the Theory of Evolution, and secondly, what is the scientific conception of sin.

While this is hardly the place in which to produce proof for an evolutionary theory, it would seem dangerous to proceed to an elaborate discussion where the doctrine was merely assumed without offering some reasons for our acceptance of man's kinship with the animals. So we now address ourselves to the question "What is man?". Professor J. Y. Simpson supplies an answer when he says, "What modern science has done is to give him his distinctive place amongst the other creatures, grouping him, for example, amongst the Primates, highest of vertebrate forms, yet further, with changing differentia, separating him from those

(1) Bodily changes in Pain, Hunger, Fear and Rage - Cannon, page 2.

other forms that most nearly approach him by reason of his peculiarities, amongst which the faculties of tool-making, of articulate speech, and of conceptual thought are immediately the most outstanding." (1) Man's connection with the animal world is through one of the three groups of mammalia, i.e. the Eutheria or Placentalia whose highest order is the class of Primates. Man is not descended from the monkey, but man and the anthropoid apes have descended from the same common stock. A point of very great interest for the understanding of the instinctive links between man and the other animals is that, the Primates are as a rule gregarious and the rudiments of social and family life are already to be seen in their dwellings. The human embryo is perhaps the best proof of this relationship, for up till the fourth month the hallux or big toe is opposable to the other toes. Evidence of this type could be multiplied as in the case of the tail which is observable in the embryo up to a certain stage, and in fact it was an accumulation of such vestiges which gave rise to the Theory of Recapitulation according to which the unborn infant reproduces the history of life. Unless we are

(1) Man and the Attainment of Immortality - J.Y.Simpson, page 28.

prepared to accept this kinship the phenomena of prostration must remain in history unexplained except for the label of the obscurantist which designates all such phenomena as the, "works of the Devil". Those who are opposed to the use of the Evolutionary Scheme must be prepared to defy the findings of Medical Science, for it too has used the same basis, and monkeys, because of their kinship, have been used for experimental purposes. If the relationship is false then the discoveries of many able experimentors of world-wide repute are open to suspicion. Likewise Darwin's "Emotions in Man and the Animals," contains a bridge of explanation which is purely hypothetical unless we concede this affinity.

This does not mean that only such instincts as are found in the Primates will explain the conduct of man. If man can inherit instincts from the Primates he can surely also inherit through them the characteristic reactions of many humbler forms.

It is now time to seek an explanation of sin from the Scientific point of view. Sin is a distinctly human character but Professor Simpson points to analogies in the lower creation when he says, "It is this circumstance that gives such power to certain passages in

Henry Drummond's Natural Law in the Spiritual World.

Few who have read the chapters on Degeneration, Semi-Parasitism, and Parasitism can ever forget them.

In the serial stages of arrested development, degeneration and parasitism and phenomena like revision, we can find physical analogies in the lower creation that with startling likeness prove descriptive of mental and moral conditions of man."⁽¹⁾ There is a very important truth contained in the above statement for we dare not assume that man at any one moment of time came to regard his instinctive life as capable of evil. This point, of course, presupposes that there is an increasing perceptual factor in instinct so that as we ascend the scale of life this factor becomes more predominant. McDougall sees purpose in those lower forms and the degeneration of which Professor Simpson speaks may be regarded as the failure of the purpose. It seems reasonable to believe that subsequent aeons made this plainer, when man became conscious of his degeneration, and when he knew that as a self-conscious creature an upward trend was possible and yet did not take the step, he was conscious of sin.

Now that we have accepted in a general way the

(1) Spiritual Interpretation of Nature - J.Y.Simpson, page 283.

theory of Evolution, we are free to use the facts of animal life to elucidate the problems of prostration. We may safely proceed to an investigation of the relation of instinct to sin. There are two words which are often used i.e. instinct and impulse, as if they were equivalent terms. Impulse is best regarded as a 'pathological instinct', i.e. as an instinct which has been repressed and which urges the person to act without knowing just why he does so. This makes our task lighter for we need only inquire into the relation of instinct and sin knowing that this will cover the question of impulse.

It is now time to enquire into the nature of instincts. That they are God-given few will doubt, and that being so, in their own place they must command respect. It is only as they operate in human life where there is a Christian Ideal that conflict in the form of temptation can come. In an instinctive reaction there is a perception of need whether for safety, food or any other necessity, and this gives rise to an emotion which is instrumental in adjusting the organism to the need. The James-Lange Theory, that emotion is merely the consciousness that the reactionary disturbance

has taken place, does not fit our experience and so we take no account of it. A much more important point about the relation of emotion to instinct is the one, as to whether each instinct has a definite effect.

McCurdy in evaluating the theories of W.H.R. Rivers says, viz., "By adopting the Shand-McDougall hypothesis however, he has involved himself in the acceptance of something it is very hard to prove, the specific association of certain effects with certain instincts." (1)

The difficulty of proving the specific association is due to the number of instincts which overlap each other and, often in such a medley as to cause some psychologists to doubt the very existence of definite instincts. It is difficult to get the "isolated instinct". While proof may be lacking, what offers a certain ground for belief in the specific emotion is the view to which we have just subscribed. If emotion is the link between a perceived danger and the reaction to it, one cannot avoid the conclusion that a specific emotion will result in a typic reaction. The mental aspect of an instinctive reaction is treated under the section on

(1) Problems in Dynamic Psychology - McCurdy, page 219.

"Instinct and Intelligence", and the manifold reactions are also studied in a section of their own. The general and rounded view of instinctive action is well expressed in the words of Barry, "It will be noticed, then, that the distinctive factors in this immense determining force called instinct are attention, an emotional experience, and an impulse to a specific train of action." (1) McDougall with his theory of Purposeful Activity would improve on the word attention giving it a meaning beyond what Barry here enunciates. McDougall says, e.g., "An instinct is not only an innate disposition to act and to feel in a more or less specific manner but is also an innate disposition to perceive or perceptually discriminate those things towards which such reactions are demanded by the welfare of the Species." (2)

The instincts are regarded as good and as necessary for the continuance of all animal life. Hadfield states, viz., "There is no instinct in man but has been of value in the biological development of the race, and may be of value in the higher ethical development of civilized life." (3) Professor Simpson

(1) Christianity and Psychology - Barry, page 16.

(2) Social Psychology - McDougall, page 389.

(3) Psychology and Morals - Hadfield, page 126.

says on this point, "We speak of the baser passions: so far as they correspond to animal instincts, the baseness consists simply in a lack of control."⁽¹⁾

This question of control brings us to what might be termed in psychology the two motives, for it has become usual to speak of the conscious and the unconscious motive. The unconscious motive is a term used to designate the springs of action in the animal life, and so also in the instinctive life of man. Man being a rational creature has his self-controlling ego, and so he can accept or veto the unconscious motive, and so we have the second or conscious motive. The responsibility for sin rests with the conscious motive although it is the unconscious motive which supplies, as it were, the raw material of sin. All unconscious motives do not lead to sin, for instinctive urges are only sinful when moving against the individual's ideal. Now, it is when the conscious motive accepts this unconscious motive and makes it its own, that sin is committed.

There is reason to believe that the relative

(1) Spiritual Interpretation of Nature - Simpson, page 285.

strength of instincts may have something to do with actual sinning. Are there people in whom one instinct or tendency towards reaction predominates very strongly over the others? Evidently McCurdy would regard the man with one predominant instinct as pathological, and, if pathological, he could hardly be accountable for his sins. It is possible that what McCurdy is implying is that it is impossible to find the instinct in a pure state, or to use a geological metaphor, as a native element. If this is his implication we heartily agree since we have already come to that conclusion. Here is what McCurdy says, "The instinct motivation being the culmination of a long evolutionary process in a highly complicated organism it is only natural that a number of instincts should co-operate in directing the motive power of the constellation. Instinct reactions are elicited by simple stimuli which affect only one instinct, but man's conduct as a whole is determined by both phylogenetic and individual history. A man whose life was dominated by only one instinct would be a highly pathological monstrosity."⁽¹⁾

(1) Problems in Dynamic Psychology - McCurdy, page 265.

While we agree with McCurdy that such a life would be highly pathological, there are many individuals in whom one instinct is stronger, and one might even seek to prove that some instincts in each individual were stronger than others. There would be no need for Psycho-analysis if this were not the case. There is good reason to believe that a predominating instinct which may appear at any time in the individual's life can lead to sin which, if it is ~~not~~ conscious, will require the forgiveness of God or, if suppressed, the specialised treatment of the psycho-analyst. Dr. Hadfield says, "Whether the instincts, though present in all normal people, are found in equal measure in every individual, is another question. The question is of particular interest in the determination as to whether there is a difference in the balance of instincts between men and women, whether for instance men are naturally and instinctively more dominating than women."⁽¹⁾ Dr. Hadfield shows that where an instinct is predominating this may be due to excessive development, but he also points out that many stronger instincts have been inherited and he relates the strength of those to temperament. Perhaps

(1) Psychology and Morals - Hadfield, page 13.

it is best to quote his own words. "if pugnacity and anger are associated with the secretion of the adrenal glands, and sex instinct with gonads or sex glands, it would seem that these instincts would vary in strength according to the various endowments of these glands." We will go into the question of the Ductless glands in a later chapter. If an instinct which is much stronger than others is inherited in this condition, may this not be the explanation of what has been regarded as Original Sin? The answer is in the affirmative. The moralist however will take us to task thinking that we are suggesting that sin is due to the actual strength of an instinct. History and human experience show that man need not accept the strongest motive but it cannot be denied that he often does so. We do not forget that the weakness of the ego is accountable for much sin, but it would be unreasonable to evade the fact that the strength of an instinct is a great help to its being accepted. This has been briefly and well stated by Hadfield, viz., "A rationalism which seeks to rise above the instincts will achieve form without energy; an ideal without instincts is an

ideal without power."⁽¹⁾ If we ask ourselves why some instincts should be so strong we will find the answer where J. Y. Simpson says that, "The instinctive impulse and appetite, strong in some cases because of their basal utility to life, the conscious desire when faced with the dawning recognition of a higher if more difficult way, present the arena for struggle and resistance."⁽²⁾ Instincts are stronger because of a basal utility to life and also, as Hadfield reminds us, because they may be subject to special development in childhood.

There is another aspect which ought not to be missed i.e. the fact that some instincts are stronger at certain periods of life, and so according to our theory certain sins should be more manifest at different points in a life time. This is so obvious to any keen observer that proof would seem superfluous. This temporal grading of the instincts is the outcome of the development of the personality. The instincts which are latent at birth become dynamic at certain ages. Instincts arose in the course of evolution to meet certain biological needs. Dr. Hadfield re-

(1) Psychology and Morals - Hadfield, page 89.

(2) Spiritual Interpretation of Nature, Simpson, page 287.

minds us that "At one phase the boy is possessed by the hunting instinct, at another time by the passion for pets, the instincts corresponding to the nomadic stage in the development of the race; this gives way later to the craving to collect and possess; corresponding to the stage of settled agricultural life.

This year he is loyal to the gang of boys, next year he will abandon the gang to pursue a pretty frock.

At each phase of life a new impulse springs up into activity."⁽¹⁾

One thing is certain we need not look for the type of sin which arises from a corresponding instinct before that instinct has been realised.

Can we say, however, that the blossoming instinct and the struggle to which it may give rise can issue in sin more readily, than when the instinct has taken its place among the other urges of adolescent life?

The answer would appear to be in the affirmative and the case of the sex instinct would illustrate this, for at such a time masturbation gains an easy hold.

The followers of Freud might point out that this peculiar type of pleasure is to be found even among children, but the "infantile sexuality" of the Austrian

(1) Psychology and Morals - Hadfield, page 15.

physician is very different from adult temptation and pleasure.

We have now accounted for the instincts and the manner in which they may lead to sin. We must now look into the nature of the inhibiting force which we call the Self, and the ideal which the Self is seeking to become. So far we have thought of sin as something committed, and so far our knowledge of the instincts has been of great service to us, but there are sins of omission which make our task more difficult and to this discussion we will be forced to return later.

McCurdy in his criticism of Rivers insists that Psychoneuroses are due to failure in the maintenance of equilibrium between instincts and forces controlling them. "There are two general factors concerned in the loss of balance, increased strength of the instincts on the one hand and weakening of the inhibiting forces on the other."⁽¹⁾ What has been said here of Psychoneuroses could be said also of sin. The Self or inhibiting force may lose its power through the process of sinning, which ends in moral disease. Again it may be weakened by lack of sleep, hardship, lack of food and illness.

(1) Problems in Dynamic Psychology - McCurdy, page 240.

This will account for sin just as much as the strength of the instincts.

We must return now to the sins of omission. If there is any type of sin of which biology can give an account, it is the sin of omission which would be described as the failure to rise and develop when the opportunity availed itself. There is a sin of not acting in a certain situation when such acting would have fulfilled the ideal which the self had before it. From a psychological point of view the sins of omission might be described as the failure to sublimate the offending instinct. It could be argued with equal validity that sin may be the result of not exciting an instinct, when its force would have brought the self nearer to the ideal.

Our discussion will have brought us to realise the truth which Pym has stated so clearly and well when he wrote, "Self-examination will reveal to anyone that sin derives its power in us from one or more of the primary instincts, however many links connect the instinct with the act, however indirect or circuitous that connection, that relation exists between the one and the other."⁽¹⁾

(1) Psychology and the Christian Life - Pym, page 60.

Sex and Sin.

The relation of the instincts to sin has already been discussed and our present task is to ascertain whether the instinct of sex can be blamed any more than the other two primary instincts for sin. The direct question now is, "Does Sex lead to sin any more than the other two instincts?" Professor W. P. Paterson says, viz., "There have also been religious thinkers who, impressed like Freud with the strength of the sexual instinct, have declared sensuousness, which has its chief example in carnal concupiscence, to be the essence and root of sin, but the general verdict has been given against this view on the ground that there are sins of selfishness which have an independent root, and also sins of a diabolic kind which cannot be explained either by pure selfishness or by animal⁽¹⁾ lust."

There is much to be said in favour of this attitude. Anyone who is apt to think of the sex instinct as all powerful should remember also the strength of public opinion whether this is exhibited in the journalism of today or the teaching of the Medieval Church. Now this public opinion and its

influence is due to the herd instinct. In civilized countries instincts may seem to have atrophied somewhat, but an industrial war, or an international one, soon proves how near the level of consciousness the instinctive life is. In seeking for the origin of prostration we must remember the tremendous, even incalculable, influence of the group upon the individual. This is obvious when we remember that when the Church excommunicated sinners - a church which was then undivided - it threw the whole weight of public opinion against the sinner. The popular mind cannot forget an emperor half naked waiting days and nights for an audience with the Pope who had made him anathema to all his religious subjects. Once before, it was mentioned that it is difficult to obtain an account of a definite instinct unmingled with other instincts. There are many for whom a sin is greatly magnified, if besides the conviction, the sinner thinks over what others are saying concerning his moral fault. The conclusion cannot be avoided that the opinion and criticism of others may make a sinner's delinquency so heavy to bear that he becomes

quite prostrate.

What are we to decide about the self instinct? Two great groups of psychologists stand opposed to each other on this point. Frankly, it is difficult to decide to which to give the supremacy. The two instincts often come into conflict, for the pursuit of a partner may end in death and yet so many species take that risk. On the other hand there are times when sex seems merely an adjunct of self as when the patriarchs of the Old Testament were able to make themselves strong through their several wives and many children, which may possibly account for the existence of the harem, saving it from the stigma of lust and making it a means of self preservation.

One great difficulty is that some would deny the existence of one or other of those instincts which is an indication of the difficulty of accounting one supreme over the other. The school of Jung is probably right in admitting the existence of the two great instincts of power and love, but that of course does not satisfy us as a complete list, for the herd instinct must be recognised.

The only way out of the quagmire would be to

pause and enquire what really takes place in animal life. This would show that instincts tend to alternate. There appear to be periods of aggression which come in definite rhythms. Any missionary biography will provide such material as will well establish those rhythms. One remembers how Mary Slessor in Calabar seemed to expect those forays from time to time. As many psychologists are agreed that instincts have some kind of physical basis, we may enquire for light among the physiologists. In dealing with the Endocrine glands Campbell says that one of the ovarian hormones i.e. Oestrin which is elaborated in the Graffian follicle is the cause of heat (oestrus) in animals during which time coitus is alone possible.⁽¹⁾ Obviously, if sex activity is subject to rhythm why not aggression as part or adjunct of the instinct of self preservation. Aggression appears to depend upon adrenalin from the suprarenals, and although there is lacking the proof which we have for ovarian secretion it seems justifiable to believe that aggression is rhythmic. So our position is that at certain times instincts tend to predominate although the presence or absence of external stimulus will decidedly affect the relative strengths of the various instincts.

(1) Aids to Pathology - H. Campbell, page 193.

This, however, leaves the important question of the strength of the sex instinct still unanswered, for although the various instincts have their rhythms, does not the sex instinct during its rhythms register a higher strength than the others at the height of their rhythms? So upon this point we now focus our attention.

The historical evidence for the power of the sex instinct is indeed very strong. Augustine and his wrestling with this type of instinct is the classic example. The writers of the Counter-Reformation did not treat the feelings of Protestants very tenderly when they accused Luther of causing a schism in the Church so that he could express his instinct of sex. A recent writer, himself a Protestant, offers some scathing remarks on Knox because he married girls, one of them when he was an old man. Henry 8th shocked his generation with his six wives. How far this criticism is justified is difficult to judge. Luther himself says, e.g. "I burn with the great fire of my untamed flesh. In a word when I should be burning in the Spirit I burn in the flesh, in lust, in sloth, in Idleness."⁽¹⁾ It is only fair to remember as we will

(1) Martin Luther - Brian Lunn, page 167.

faithfully do in this thesis that physical disability is to be treated sympathetically. At this time Luther was suffering from protracted constipation. Too great an emphasis need not be given to historical evidence for it is largely a matter of blaming one of two instincts. There is a large amount of evidence from individual experience which goes to enhance the historical evidence. There is the hold which masturbation takes over adolescents, and those who have acted as stewards in enquiry rooms at Revivals have supplied information confirming this. Pym is of this opinion for he says, viz., "The modern generation is realist. It knows or guesses that 75 to 80 per cent of boys and men do masturbate or have at some time done so, if only once or twice."⁽¹⁾ The authority of McDougall must be given its due respect for he declares that, "The sex instinct plays its part in another way also, namely by giving rise to a consciousness of sin or an awareness of a powerful temptation to wrong doing, of a force within one that cannot be controlled unaided."⁽²⁾ Lang mentions in this connection Colonel Gardiner whose case of con-

(1) Our Personal Ministry - Pym, page 47.

(2) Social Psychology - McDougall, page 424.

version is a classic and whose testimony is worth quoting, "I was effectually cured of all inclination to that sin so strongly addicted to, that I thought nothing but shooting me through the head could have cured me of it, and all desire and inclination to it was removed as entirely as if I had been a sucking child, nor did the temptation return to this day."⁽¹⁾

Lang supplies us with more information this time from a convert called Huntington, "Like Luther, his penitence did not give him the peace he sought. He had committed one grave sin with Susan Fever who bore him an illegitimate son; for this serious sin he had afterwards repented with the deepest contrition, and he did all he could to marry her."⁽²⁾ In recent days the spread and propaganda of the Oxford Group Movement has been taking the place of the older Revivals and to this movement we look for any available data. It has been often remarked that their confessions are largely related to the sex life, and if this is so we have further indications, and quite modern ones, that this instinct is very strong indeed. Opinions are never

(1) A Study of Conversion - Lang, page 230.

(2) " " " " " " 111.

so satisfactory as documentary evidence so we turn to the relevant literature and quote the words of A. J. Russell who says, viz., "One tallish lad had been able to overcome impurity through contact with the group." Russell says also that, "the first time I had heard it made --- the words purity and impurity I heard occasionally at subsequent group meetings --- sometimes the word lust."⁽¹⁾ Russell of course is apt to be very conservative on this point. It would appear to be impossible to account for the fact that sex usurps so much attention on the hypothesis of its mere strength. Some other reason must be sought for the absorbing interest in sex.

The conviction of the present writer is that sex and the interest which centres around it is due to a qualitative difference in the instinct and to the prohibitions and taboos which this difference has evoked. This fact has received the attention of Weatherhead where he says, viz., "The satisfaction of the sex instinct in physical intimacy is a thing that has a far-reaching effect on personality. In

(1) For Sinners Only - A. J. Russell, page 87.

this it is quite different from, say, the satisfaction of the hunger instinct. The latter has comparatively little effect on the mind except that somnolence which all preachers at afternoon services have noticed.

The former has a deep psychological significance which can hardly be exaggerated. If it were not so, even the taboo on sex-intimacy before marriage would not be capable of producing those feelings of regret and fear and sometimes repulsion and disgust which, many folk have told me, follow the sex act outside of marriage."⁽¹⁾

Clark mentions this distinguishing feature of the sex instinct but alleges as a reason that sexual sins are more easily provoked: "In Western countries this (conviction of sin) is often associated with sex; a young person may commit many habitual unprovoked sins such as theft and lying and yet feel no pangs of conscience about them, until for some unknown reason sin against the body brings them to remembrance. It is probably this relative ease with which sexual sins become provoked which has caused so many to regard them as more serious than others."⁽²⁾ Clark speaks

(1) The Mastery of Sex - Weatherhead, page 57.

(2) Conscious and Unconscious Sin, Clark, page 5.

of provoked and unprovoked sins where we speak of conscious and unconscious sins. The reason why some types of sin may be more easily conscious and provoked will depend on how much ordinary or ecclesiastical opinion has condemned them. Our subsequent reference to taboo would answer Clark's observation.

We must turn now to the importance of Weatherhead's view that sex has a special effect on personality. To make our study as complete as possible we will have to take into account the fact that sex has profound effects on the body as well. All the secondary sex characteristics such as the cock's comb, the antlers of the deer, the feathers of the peacock, and the vocal organs of birds, show the effect of sex on the bodily mechanism. Many would maintain that as those secondary characteristics are more fully and intricately developed they reach up into mental characteristics. Someone might interject and ask, if the horn of the bull is not an instrument of self-preservation, and to this we could only reply in the affirmative, for its function is to ward off or attack other animals. Nevertheless the horns of the bull depend on the sex glands, and this has been definitely proved in the

case of the castrated male where those horns are not developed. Again, it might be urged that although horns show their usefulness in self-preservation they are in use quite as often in driving away another male from the vicinity of the female. We have already decided that we cannot decide in favour either of sex or self-preservation either on the basis of universality or strength. Our diversion which showed that sex influenced bodily structure, seems to lend support to Weatherhead's contention of its effect on personality. Another point of interest and which reveals an intrinsic difference between sex and self is that the former gives rise to an altruism which we would never expect from the instinct of self-preservation. It seems that the most we can do is to demonstrate this intrinsic difference and its effect on personality.

It is now time to enquire to what extent external influences have contributed by their severity to the deep sense of shame and prostration over sexual sin. Freud's contribution to our understanding of Sexual taboos is to be placed among his best works. Sex taboos were rigidly enforced and had behind them all the force of tribal law. Whether we are to credit

primitive peoples with living nearer to Nature and being influenced even unconsciously by those instinctive rhythms to which they sought to make the tribe conform may be open to criticism, but it does offer one reason which is better than none at all. Medical psychologists emphasise the point that there were no neurotics among primitive peoples, but their emphasis does not disarm our doubt. If we are to interpret tribal life (and we are entitled to do so by what our missionaries have found in their work) we see faces haunted by superstition and lives made miserable by anxiety. The laws of the tribe were just as much feared as social customs of today. If there is any ground for believing that primitive peoples were less neurotic it is because their sex life was restricted to rhythms. So the origin of the importance given to sex may be traced to the tribe.

The Church perpetuated this condemnation and for centuries this was the sin of sins. In Giovanni Papini's life of Dante we find this teaching in embryo where he says that, "The perfect Christian must take a vow of chastity, and Dante more than befitting a moralist and prophet yielded to lust."⁽¹⁾ Dr. Marr

(1) Dante - Giovanni Papini, page 140.

reminds us of how this attitude of the Church led to enforced celibacy and the monastic establishments of Egypt. "Flocking out into the desert by tens of thousands, men and women led completely solitary lives, and devoted the whole of their energies to their life-long attempt to crush out of their being every thing to do with the root of all sin - the sin of sex. It was a saying of Saint Anthony that a solitary man in the desert is free from three wars - of sight, speech and hearing; he has only to combat fornication."⁽¹⁾

The attitude of silence about sex to be found among worldly people who have no interest in spiritual affairs is very significant indeed. They add their quota of condemnation to those who are guilty of sexual aberrations and help to make the shame of the sinner sufficiently overwhelming as to make him prostrate over his sin.

Truly it may be the fear of a penalty which makes sexual sin so sinful. We have already analysed the incentives to prostration, for while the beliefs or feelings of those who are prostrate may not commend

(1) Sex in Religion - G. Simpson Marr, page 242.

themselves to us, still, in as much as they lead to prostration, they are worthy of our study. Weatherhead being evidently aware of the prostration which may overcome a person who has mishandled his sex life, and who has listened to dreadful tales says, "No longer must people be frightened by bogey stories of physical disease or theological penalties. Such warnings have driven ignorant people of both sexes into unthinkable terror and dread."⁽¹⁾ To this we may add the evidence of Marr who says that, "As the adolescent stage was reached, and the danger of indulging in sexual instinct presumably became acute they were solemnly told of dreadful diseases which resulted from indulging in such things, and that solitary practices, on the other hand, meant insanity and asylum. Girls suffered agonies at the onset of adolescence, and receiving no word of guidance imagined they had become infected with some mysterious trouble."⁽²⁾ Now the relation of masturbation to prostration could not be more admirably stated than it has been by McCurdy who tells us that, "Misinformation as to the prevalence of masturbation and its alleged disastrous

(1) The Mastery of Sex - Weatherhead, page 126.

(2) Sex in Religion - Marr, page 247.

effects causes the onanist to think himself a secret criminal doomed to inevitable and awful punishment. He does not realise that in brooding over his iniquity he is continually thinking of his genital organs or functions and so is only increasing the sex consciousness that is the occasion of his trouble."⁽¹⁾

Analogous to this is the false sense of sin which, while sometimes found connected with other instincts, is a very prolific cause of prostration arising from sex. It used to be the theory of the psycho-analyst is that a complex of sexual origin was the result of a trauma arising from a definite act, but McCurdy represents the modern view, when he dismisses such a theory as belonging to the Stone-age of psycho-analysis. Psychologists have concluded that sexual feelings are quite sufficient to cause repression. All this goes to show that the thought of a sin, even an emotion of the instinct, may lead to prostration. What we must note is how much more readily shame occurs over sexual sin than over any other kind, but this we explained by the inherent difference of the sex instinct and by the tribal taboo against it except in special periods. The Victorian taboo was not so much witnessed

(1) Problems in Dynamic Psychology - McCurdy, page 312.

by institutional opinion against it as by a conspiracy of silence which surrounded it with artificial feelings of guilt. At the same time false ideas of penalty and even a false sense of sin should not deter us from seeing that very often, if not in the majority of cases, actual sin has been committed or there was an intention to do so. A practice must be considered wrong before it is likely to be abandoned, and even then Christian forgiveness will be necessary to readjust the personality and so counteract any spiritual and moral harm which may have been done. As we will have cause to see later, where prostration is acute rather than prolonged, it has a very definite value in making the sinner come to himself.

It is only being just and fair to more mature Christian Experience to mention that the terror of a penalty for sexual sin and a false sense of sin are bound up largely with the adolescent period of life. McKenzie in a chapter on the Adolescent Problem says that, "The sense of guilt is more acute at this stage than at any other; and we all know that there is a tendency to attach excessive guilt to anything sexual, especially in good middle-class homes."⁽¹⁾ As might

(1) Personal Problems of Conduct - J. G. McKenzie, page 27.

be expected James has given to this point its due significance, "The age is the same, falling usually between fourteen and seventeen. The symptoms are the same, sense of incompleteness, and imperfection, brooding, depression, morbid introspection, and sense of sin, anxiety about the hereafter; distress over doubts, and the like."⁽¹⁾ Those are features which must be borne in mind when we assess how far prostration is due to sexual feelings or sin.

An alternative solution to the problem of conflict in adolescent experience has been suggested by different writings, and this is the conflict not of sex versus the ego ideal but of sex versus self. There are times when the instinct of self-preservation is opposed to the instinct of self. and we took a certain recognition of this when we confessed our inability to be dogmatic about primacy of the sex instincts. In this connection Dr. Hughes writes, viz., "Freud does not give any satisfactory answer to the question of how this radical antagonism of the two primary instincts originated. He suggests that it lies in the nature of the ends which the two instincts are meant to serve. The supreme end

(1) Varieties of Religious Experience - W. James, page 199.

is race preservation, and it is for this reason that the sexual instinct is the primary and dominant instinct in human nature. In the interest of this end the individual has to sacrifice himself, and nature all through shows that she is "careful of the type" but indifferent to the value of a single life."⁽¹⁾

McCurdy on the other hand regards repression as due not merely to the strength of the sex instinct nor to the mutual antagonism of the self instinct and the sex instinct, but of the opposition of the combined forces of sex and self operating against the social instincts. McCurdy's view we can hardly accept since we have come to the conclusion that sex and self are diametrically opposed on many occasions. While accepting the conflict which may arise between the instinct of sex and self preservation, and in which there is a sense of sin, we must regard the self instinct as approximating to the ego - ideal. The self instinct must be right, if the sex one is to be wrong.

Extremely difficult would it be to come to a decision on this whole issue without defining the relation of sex to religion. It is not now so

(1) New Psychology and Christian Experience - T. H. Hughes, page 193.

generally accepted that there is a specific religious instinct and the view of the present writer is that there is none. If that is so, and we are to regard all the instincts as contributing in a measure to the religious life, are we to see in any of the instincts a special affinity for religion. If we could prove to our satisfaction that the sex instinct lent more of its libido to religion than did the energy of the other instincts then we would have greatly strengthened our belief that the sex instinct is much more responsible for sin than any other. Dr. Marr quoting Hartland gives the latter's summary, viz., "While a dispassionate view of religion refuses to identify it with sexual and amatory passions, these are, notwithstanding, intimately related. Emotion, once excited in any direction, is often diverted into another direction."⁽¹⁾ Again James quotes Ellis as saying, "Indeed, in all countries and in all ages, some form of physical enlargement - singing, dancing, drinking, sexual excitement - has been intimately associated with worship."⁽²⁾ Saint Jerome makes a confession in

(1) Sex in Religion - G. S. Marr, page 34.

(2) Varieties of Religious Experience - James, page 49.

one of his letters, viz., "Yet I - who for fear of hell, had condemned myself to such a dungeon, the companion of scorpions and wild beasts - I often imagined myself in the midst of girls dancing. My face was pallid with fasting, and yet my soul glowed with desire in my cold body. My flesh had not waited for the destruction of the whole man, it was dead already, and yet the fires of the passions boiled up within me. Thus, destitute of all help I cast myself at the feet of Jesus."⁽¹⁾

In that last quotation we have a case of prostration in which religion and the instinct of sex reveal a close connection. While religion has a relation to all the instincts it is very obvious that sex has a special claim upon it. The very denunciation of sex in the form of asceticism is a tribute to an indisputable relationship.

Now the instinct of sex may have three results for experience. Firstly, the weakness of the Ego, and the strength of the instinct may result in sin.

Secondly, the consciousness of a conflict between sex and the ego may lead to the sex feeling being repressed whether an act of sin has taken place or not.

(1) St. Jerome - E.L.Cutts, page 43.

Thirdly, the instinct may be sublimated. Now the form which the sex instinct takes in sublimation is very often a religious one, and so we have an explanation of the obvious relationship which we have recently discussed. Because of man's relation to the past he brings, at least latently, into life a surplus of libidinous energy. The simplest suggestion is that it is the failure to sublimate this excess into religious forms which constitutes the basis of sin. The extreme shame and anxiety of prostration as a religious phenomenon owes this affective content largely to its relation to the instinct of sex.

The Experience of Sin.

Our investigation into the instinctive basis of sin has revealed that any or all of the instincts may lead to sin, and that if there is any instinct whose mishandling more than another would account for prostration over sin it was that of sex. Obviously we have done justice to the instinctive life of man, but we ought not to make the error of certain psychologists who would stop there as if dynamic psychology were the last word. The total experience of man must be satisfied and justice done to the ideational life without

which there could be no sin.

If it were necessary to justify our proceeding further, we could adduce the physical evidence of Professor Lloyd Morgan for whom the instinctive life is sub-cortical and the realm of intelligence is cortical. In man the cerebral cortex with its control over the sub-cortical instincts is his greatest achievement. We will let the Professor speak for himself, viz., "I have already stated my opinion that conscious experience accompanies instinctive behaviour from its very outset, and that the moment the cortical processes which have experience - correlates are initiated, they begin to play down and modify the processes within the lower nerve centres. Thus I account for the beginning of experience in the individual and for the beginning of its control over behaviour."⁽¹⁾ Since in man the cortex has achieved unrivalled power we must remember that he is now far beyond the instinctive level. According to Professor Morgan it is the extent of ability to control the instincts which is termed experience. This gives us our clue for the understanding of man's higher life, for he is not under the same necessity to obey his instincts as is the animal.

(1) Instinct and Intelligence - Lloyd Morgan, page 50.

He can, because of this control, refuse the instinctive urge or sublimate it, i.e. accept its energy but not its end. As an example of this let us remember how two animals may fight to death over food which is within the reach of both, and so the food may remain untouched. Man on the other hand is capable of thinking about the probable end to himself and his antagonist, if he were so to quarrel over food. Yet even this illustration shows that we can never do justice to man's experience of sin by merely referring to instinct as psycho-analysts so often do. The fact that man is capable of seeing an end before it arrives, and an end such as he may never have seen before, is an indication that we must study him not merely in his animal ancestor but also in his own life of ideals and aspirations.

One of our reasons for seeking the full nature of sin in experience of the ideational life is that, while we hinted at the genesis of sin even in the higher animals, we cannot speak of self-conscious sin on the level of animal instincts. We have to regard animal and human instincts, while basically similar, as now different in kind and aim. Anyone who would be inclined to doubt this would only require a

passing glance at the difference between the meal-time at the kennels and that of a well ordered household. Men will write articles against each other in journalism who would never dream of duelling. Then as regards the difference in aim, the biological ends have been largely overlaid by ideals accepted by the individual man.

A second reason for seeking a fuller appreciation of the experience of sin in a fully developed mind is the reminder of Professor Morgan that we should speak of the Instinctive Factor in experience. Some would add that there are mental instincts and probably a case could be made from the available evidence to prove the contention, but even then experience would be seen to cover more than biological and mental instinct.

An important point is, what is there more which is covered by experience? Is it the idea which is the interpretation of life and its reactions? This idea is the product of mental mechanism in man. We have no reason to believe that the animal thinks, i.e. that he correlates the objective and concrete things in the absence of a connecting link presenting itself to sense perception. In this life of thinking

man has a horizon which is practically illimitable and he is even able to worship God Who is a Spirit. It is not difficult to see how sin becomes extensive, for there can be sins of thought as well as of deed. Perhaps the most significant teaching about sin which our Lord expressed was his insistence about the undesirability of unclean thoughts or the anger quite unexpressed which was in its motive equal to murder. The sin of hypocrisy is entirely a mental one.

Dr. Hughes reminds us how Professor Whitehead maintains "that there is a threefold urge within the mind and that its impact on its environment follows three lines in that it seeks (a) to live; (b) to live well, and (c) to live better."⁽¹⁾ Thus sin must in its manifestations become much more involved as this ideal of the mind is achieved. The mind of man is ever seeking completeness and so is for ever envisaging fuller views of life. Since man is religious in every faculty and power he must be capable of being irreligious also in his whole self, which means that in a vast way he is capable of sin.

Possibly it has been observed that our study of mental sins has been less minute than that of the sins

(1) Psychology and Religious Origins - T.H.Hughes, page 57.

of the flesh, and such an observation is quite correct. The reason for this is that it has been the sins of the flesh, those connected with the instinctive life, which have on the whole given rise to prostration. We have carefully stated 'on the whole' "because a mental sin like lying may cause profuse blushing." If any reason were sought for this difference it might be suggested that the feeling content was stronger in the instinctive sins.

We have seen how sins may arise from the instinctive life, and it is now time to see how far the conviction of sin is expressed in the instinctive life of man, in conditions that are pathological, where disease complicates the issue, where crowd psychology excites the nervous system, and where saintly souls feel oppressed over their unworthy acts. It will be necessary to see exactly the elements of which prostration is composed.

THE VARIOUS PHENOMENA OF PROSTRATION.

An Analysis of the Phenomena.

The literature of Revivals abounds in such phenomena, but we may profitably take twenty-one typical cases as a basis for analysis and so see what is common to this revival re-action. The method used has been to note the locality and anything which might prove valuable to our study. In the second place the physical manifestations have been noted. In the third place where any spiritual signs were in evidence those have been recorded. Lastly, where possible, the result of the experience has been followed.

In the first division the number of prostrations observed in Wales is far greater than that observed anywhere else. It cannot be claimed that twenty-one cases taken from thousands can be adduced as proof that there is something indigenous to prostration in the Welsh nature. Yet when to this there is added the evidence of temperament one may conclude that certain natures are more predisposed to reveal their feelings. Under

this division we have sought evidence of the type of individual. It was Davenport's solution that prostration, like other primitive traits, flourished among people of low culture. He studied only certain areas where revivals had occurred. Finney in his biography gives at least one meeting which was very largely attended by lawyers and where prostrations occurred in abundance. While we agree in general with Davenport we cannot say that such phenomena occur only among the uncultured. At least in our typical cases we have no proof that such happenings are to be expected only among the uncultured. An extensive study shows that there is something instinctive in as much as no class or community which is Christian has been exempt. The instinctive basis is reserved for discussion at a later time. No doubt Davenport is right in drawing attention to the fact that in his investigations he associated lack of culture with prostration. There is the other factor, i.e. the fever of revival, which seems to reduce all men to a similar category. One might even go so far as to agree that the uncultured man suffers prostration first in a revival although we know that when it spreads all classes are included. The work of Finney who laboured

among lawyers shows so many prostrations that we feel Davenports conclusions require some modification. There are two sets of conditions which influence prostration, i.e. the Christian atmosphere of the home or church in which prostrations do occur, and secondly the excitement of revivals.

Under this section, another item of interest calls for attention. Very frequently before prostration the person was adamant about not going to the revival campaign, in fact, he even mocks or tries to hinder others from going. One case will suffice. A young man in South Australia sits at home composing a recruiting song while his wife is at Church. "He began to scribble on a piece of paper, and suddenly coming to himself, found that he had covered the paper with the words, "Isn't it up to you?" He said aloud, "Isn't it up to you to be a Christian?" He was angry and tore the paper into small fragments and threw the pieces into the fire, and feeling very miserable he undressed and went to bed." (1) Those who are familiar with the story of Sundar Singh remember how he poured kerosene oil on the New Testament and then burned it. Modern

(1) Mighty Moments, Lionel Fletcher, page 80.

psychology has its explanation of this conduct under the law of reversed efforts. It is open to question, however, whether a better explanation is not to be found in terms of a Christian complex in the unconscious mind. If the latter explanation is the truer one the individual has had an opportunity of making a Christian decision and has felt he ought to - it is the affective element of an experience which leads to complex - and yet suppressed the experience. The experience continues to influence the life though possibly neither this Australian singer or the Sadhu recognised the origin of their promptings. So these are some cases when the overwhelming experience of prostration is due to the breaking into consciousness of a Christian complex often accompanied by photisms.

In the second division we come to the physical manifestations which are indeed very diverse. One law or principle is seen in operation but its aspects are many. Three stages may be mentioned leaving a fuller discussion till later. The scale is, viz. some pray fervently for hours, others fall on their knees, and the extreme group fall to the floor or ground entirely prostrate. Superimposed on those stages are additional signs such as tears, a pale bloodless face and hands

securely clasped. The part played by speech in prostration, upon which we will depend for elucidating our problem, varies from a cry to a moan and when comprehensible is usually a cry to be delivered from sin and Hell. Just as crystals in rock formation do not always crystallise out according to their chemical composition so also the principle of prostration is not all fully developed and this is noticed where the penitent's reaction is referred to simply as being overtaken with illness. It is expecting too much to look for clear cut stages always. Some we read are bowed down with their sins, are wounded as by a sword or smitten to the ground. Sometimes the prostration is so swift that the only analogy is to compare it with sunstroke but at other times the sin-burdened soul staggers, and then falls prostrate. Sometimes as the prostrate individual lies on the ground he clutches the earth to save himself from being drawn down to Hell. Quite a number have lain, as if dead, and those were probably more fortunate than those whose great affliction was that they could not sleep and so suffered incessantly from severe conviction.

In the third division we have to look at the spiritual manifestations but here it is difficult to offer any

grouping which would be sufficiently comprehensive. Many of those under conviction of sin felt some strange indefinable power working in them which they seek to explain to themselves, and often this explanation is to the effect that God's Judgment is upon them. Some are difficult to console believing they are the worst of sinners and beyond redemption. Heaviness of spirit was a usual experience. What the Psalmist so aptly intellectualised as a, "broken and contrite heart," was an affective state through which the great majority passed. The difficulty in praying to which some have confessed was possibly due to the condition mentioned above where the penitent thought himself so wicked that God would not hear him. Characteristic of so many was a deep sense of sin and need of mercy. To a very large and exclusive extent those people were absorbed in their own feelings, and were often afraid of this strange power within themselves which gripped them.

In the fourth division we seek for some indications of the results of such an experience. Where it has been possible to ascertain the result this has been found to consist of a delightful peace and in some cases of actual rejoicing. Accompanying this has been often a new

resolution such as, "Christ for me."

With this analysis before us we may now proceed to a more extensive consideration of the phenomena with the other data in our possession. In order to show how extensive is this principle of prostration the information has been gleaned from many fields. Although we have reason to believe prostration to be instinctive in any human life, instinctive forces are very largely modified and subject to inhibitory control that we may well expect considerable variation according to the stage of culture reached by the individual. Yet despite the differences observable it becomes increasingly clear that fundamentally one principle is at work throughout.

The empirical method will be found most useful here and so we commence with the 'prostrate individual.' The various phenomena are difficult to isolate, and can only be isolated at the expense of losing sight of the experience as a whole. Since this loss would be regrettable it will be better to give descriptions which overlap.

Even strong men were to be found prostrate on the ground for H. Elvet Lewis writes, e.g. "Conviction was accompanied with intense, sometimes prolonged mental

suffering. Strong men were shaken and fell to the ground helpless." (1) Now while this can be written of revivals where an attempt may have been made to produce it, the same has happened in the tranquillity of an ordinary service showing how universal is this principle of prostration. "One Sunday morning," says an historian "as Daniel Rolands was reading the Litany in Llangeitho Church, a great wave of spiritual emotion rolled over the worshippers when he repeated the words, 'By Thine agony and bloody sweat, by Thy Cross and Passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, by the coming of the Holy Ghost.' At this point, some fell silent, on the floor of the church, while many, through their tears, cried, 'Good Lord, deliver us.' These heart-subduing sentences had been spoken by clergymen and murmured by people for generations, and their meaning had scarcely been guessed. When it flashed out of the well-worn words, the Cross of Christ was revealed to penitent sinners as the only means of salvation." (2)

It is, of course, comprehensible that such appearances should be prepared for by the excitement of revival crowds.

(1) "With Christ Among Miners." H. Elvet Lewis, page 197.

(2) Revival of Religion in England - Simon, page 181.

The Revival in Korea of 1907 gives a view of prostration in its diverse and complicated manifestations. Man after man would rise, confess his sins, breakdown and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. Another case is reported in which Mr. Kim gained the needed strength and confessed to hatred in his heart for the other brethren and especially for Mr. Blair, and then he went all to pieces. It was terrible beyond description the agony the man went through. He fell to the floor and acted like a man in a fit. A third case is reported of an elder who confessed to adultery, and misuse of funds, and as he told of it he was in the most fearful agony ever seen. He was trembling from head to foot. In fearful distress of mind he cried out, "Was there ever such a terrible sinner, as I am?" and then he beat the pulpit with his hands with all his strength. At last he sank to the floor and writhed in agony for forgiveness.

What gives validity to this study is that it reveals many interesting facts and corrects many misapprehensions. In our last paragraph mention was made of the fact that prostration was not confined to a weakly class and this is so important as to require

emphasis. The general impression of the uninitiated is that such phenomena are the results of a lack of tone in the nervous system such as might be expected among women who are regarded as emotionally less stable than men. Now all our evidence goes to show that, despite any disposition of the neurones of the higher cortical centres such as might be suspected to explain differences in the two sexes, prostration knows no such division. Time after time one is amazed to read about the strength and physical endurance of those who fall prostrate. Finney tells how in a revival at Rome (American) "Some of the strongest nerves were so cut down by the remarks made, that they were unable to help themselves, and had to be taken home by friends." (1)

Taking first the examples of absolute prostration we have to notice that two processes appear to be at work for in one case the individual falls immediately to the ground and then gradually returns to full self consciousness. A quotation from Finney will make this clear, "The congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them down as fast as they fell."

(1) Autobiography, page 137.

Nearly the whole congregation were either on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them." (1) On the other hand prostration instead of being first comes at the climax to the experience. The only solution which our present knowledge allows us is that it is a matter of how quickly some people arrive at the truth of their spiritual condition. Some come to a conclusion so rapidly that we conclude there is something intuitive about their judgment whereas for others thinking is a slow process. It is, of course, quite possible that those who were suddenly prostrate had a predisposition towards such action through a complex in the unconscious mind only requiring the stimulus of the preacher's method and voice to make it conscious.

There is proof that some lost consciousness entirely. Now, even if it be conceded that prostration is due to the instinct of self preservation, the animal in the same condition does not appear to lose consciousness. There is a foundation for believing that this type of prostration may be largely due to shock, and consideration of this aspect will be necessary at a further stage of

(1) Autobiography, page 84.

the discussion.

Numbers of penitents never appear to reach the stage of full prostration, possibly due to their powers of inhibition and in their case the principle in operation causes them to kneel. We read how "The great fellow strode to the front and then threw himself down on his knees, and for the first time in my life I really saw a man in the grip of terrible conviction of sin. I have never since seen or heard such spiritual agony. He literally shouted to God to have mercy upon him. The sweat poured down his face, the tears rolled from his eyes, and we could do nothing but leave him to the Holy Spirit of God." (1)

We have to bear in mind that under the emotion of fear, which uses as its bodily mechanism the endocrine glands known as the adrenals, there are three reactions to be observed in all animal life. The man even under conviction of sin who declares his atheism is following out the instinctive trend of opposing. Such demonstrations of atheism although regarded as bluff have a biological basis, for it is similar to the animal which may decide to fight in the emergency. The many illustrations of

(1) Mighty Moments - Lionel Fletcher, page 29.

this reaction, which at its basis is some form of aggression, would be regarded collectively as defence mechanism by the psychologist. A very fine example of this is supplied by Wesley, when he recounts how, "An eminent drunkard of Congleton used to divert himself whenever there was preaching there, by standing over against the house cursing and swearing at the preacher. One evening he had a fancy to step in and hear what the man had to say. He did so, but it made him so uneasy that he could not sleep at night. He walked in the fields but all in vain, till it came in his mind to go to one of his merry companions who was always ready to abuse the Methodists. He told him how he was and asked what he should do. 'Do,' said Samuel, 'go and join the Society.' I will, for I was never so uneasy in my life." (1)

We suspect that this man was suppressing the desire to join the Methodists. This desire probably was unconscious and he did not realise that his swearing was a defence mechanism. The second re-action of running away was characterised by certain camp meetings in America where those under conviction of sin ran into the woods. Even in experiences which owed nothing to revival movements the

(1) The Journal of John Wesley, Vol.5 - page 20.

woods appeared to offer some refuge. Whether the echo or the covert of friendly trees was the attraction we leave to others to explain. What interests us is that prostration which inaugurates its symptoms first in the mind may be deflected. The third reaction is to become rigid and prostrate on the ground and so escape. Two of those features are in evidence in one illustration, "The preacher describing the condition of a sinner represented Ps 40², as 'a horrible pit' when a strange feeling of alarm crept over the man, and after a vain attempt to escape from the Church, he was smitten down and became prostrate; after some hours of agony, relief came to him." (1)

There is another form of the third reaction of prostration which appears mainly in the work of Finney, and that is the inability of some, who are under conviction of sin, to leave their seat. This appeared also under the preaching of Whitefield when people who heard him were described as 'chained to the ground.' In his account of a revival at Stephentoun he tells how "A Mr. Shipherd beckoned to me from a pew to come to him. I went, and found one of the gentlemen, who had sat at

(1) Stories of Great Revivals - Henry Johnstone, page 275.

the table to receive votes during the day, so overcome with conviction of sin as to be unable to leave his seat." (1)

In another place Finney describes the type of preaching which will produce such results, and tells the story of how a borrowed sermon was instrumental in achieving this end. "He preached the borrowed sermon, a sermon, though written, yet constructed for the purpose of bringing sinners face to face with their duty to God. At the close he saw that many were affected and remained in their seats weeping." (2)

Although other illustrations could be given those two will suffice. When one remembers the type of preaching he does not wonder that penitents were "riveted" to their seats. Remembering how we agreed in the introduction to our study that prostration was to be found in other realms of life and that its working there might throw light upon religious prostration, we recall in this connection a quotation from William James, "The rush of the animal -----, and then I know not what happened till I returned to my senses, when I found myself and companions lying down on the ground as if prepared to be devoured by our enemy, the sovereign of the forest. I find my pen incapable of describing the terror of that

(1) Autobiography - Finney, page 191.

(2) " " " 340

dreadful moment. Our limbs stiffened, our power of speech ceased, and our hearts beat violently, and only a whisper of the same 'Ho hai!' was heard from us." (1) Even those who experienced this awful tension little realised how their escape was due to the instinct of self-preservation keeping them still through prostration. It is not difficult to see the same laws working in those who feel their limbs "frozen", and are speechless in view of the dire fate of sinners, and who in consequence are 'rooted to the spot'. Sir Wilfred Grenfell in his book "What Christ means to me," tells how he attended an evangelistic meeting where the speaker at the close of his address invited all who had made a decision to stand up. There were a number of his friends in the meeting and he felt chained through fear to his seat.

It now becomes evident that in following the principle of prostration we may expect any manifestation from a bowed head to a completely prostrate body. In Finney we find two wavering cases one of which is a picture of a man who, "partly fell upon the floor and cried out in the greatest agony of mind, 'Do pray for me.'" (2) The other is described in the following words

(1) Autobiography of Lutfullah, A Mohammedan Gentleman, page 112.

(2) Autobiography of Finney, page 19.

viz, "Sometimes he cannot even stand on his knees, but will be prostrate on the floor, and groan and pray in a manner that quite astonishes me." (1) Prostration may begin in trembling and an incident from William James makes this clear. "One Sabbath, I went to hear the Methodist at the Academy. He spoke of the ushering in of the day of general judgment; and he set it forth in such a solemn and terrible manner as I never heard before. The scene of that day appeared to be taking place and so awakened were all the powers of my mind that, like Felix, I trembled involuntarily on the bench where I was sitting"(2) "Trembling," as Darwin reminds us, "is of no service, often of much disservice and cannot have been at first acquired through the will and then rendered habitual in association with any emotion." (3) Biologically prostration is only complete when the individual is struck down and quiet on the ground. Trembling is not always the outcome of fear but in this case it undoubtedly is, and it is this common root of fear which links trembling and prostration.

(1) Autobiography - Finney, page 250

(2) Varieties of Religious Experience - James, page 190.

(3) The Emotions in Man and Animals - Darwin, page 24.

A prominent feature of those prostrations is that they often occurred after the sinner had returned home and was away from the proximate influence of the revival crowd and the preacher. Kaltenbach reminds us how, "Often after one of his sermons, Finney was called in all haste in the middle of the night to the presence of persons who suffered horrible moral tortures and he found them sometimes rolling on the ground, shouting and sobbing with grief." (1)

Sometimes the sinner required some time for the truth to come home to him as when we read from Fox, viz, "I was moved to go and speak to one of the wickedest men in the country, one who was a common drunkard, a noted whoremaster, and a rhyme-maker. When I had done speaking and left him he came after me and told me that he was so smitten when I spoke to him that he had scarcely any strength left in him." (2)

In connection with Finney's revival at Rome (American) he was awakened at dawn with people calling to ask him to go to the houses of those who where stricken. Evidently the space of time in which they had been pondering his sermon had started the conviction of sin or increased it.

At Utica, New York, Finney's presence in the mill

(1) Etude psychologique "Des plus anciens Reveils Religieux - Kaltenbach, page 75.
 (2) Journal of George Fox, page 16.

was the cause of one prostration which infected the whole mill. Finney says, "When I came within eight or ten feet of her, I looked solemnly at her. She was quite overcome, sunk down and burst into tears." (1) Obviously his preaching had been in her mind and although she had been able to resist in the meeting, his sudden appearance in the mill had been disconcerting for her. In an English revival similar scenes were witnessed where most of the girls in a local mill had attended the revival meetings on the previous day, and the prostrations were so numerous as to hold up the production. It all happened simply, for one girl dropped from her machine evidently no longer able to bear the weight of unconfessed sin, and others followed though many hours had elapsed, since they heard the preaching. In the book of a modern evangelist there are examples of this, only one of which need be quoted, "After the service on the closing night I returned to my hotel very tired but very happy. I did not get to sleep until after midnight, and then soon after daylight there came a rapping at my bedroom door. It was my landlady with the information that a young man wished to see me, and then she added, "I think he must want to see

(1) Autobiography of C. G. Finney, page 154.

about getting converted." He had been forced to face his spiritual condition. He accused himself of cowardice and told me he had not slept much that night" (1) Two causes may be at work here, in as much as some people come to a conviction less quickly, and secondly, some of those penitents could have yielded at the meeting and found peace.

Weeping.

This is so prominent a phenomenon accompanying the condition of prostration that some consideration must be shown to it. Weeping does appear to be connected with the conviction of sin although it is also common to many other experiences. Some typical cases will be cited in order to seek for the connecting link. Saint Jerome says to us, viz, "And so, unhappy man that I was, I followed up my fasting by reading Cicero; after a night of watching, after shedding tears, which the remembrance of my past sins drew from my inmost soul, I took up Plautus." (2) It is necessary to note that his fasting resulting in weakness may have predisposed him to weeping.

(1) Mighty Moments, Lionel Fletcher, page 102.

(2) Saint Jerome - Cutts, page 45.

Even strong men are not immune from the possibility of weeping over their sins as is evident from a letter written in a barrack-room, which reads "I used to go to a Soldiers' and Sailors' Rest there, (Pretoria) where I spent some very happy evenings. It was then I first thought of living seriously. Nobody can be happy in sin, and I was really miserable in it. Have you ever had to run from a room so that your comrades should not see those hot bitter tears which must come? I had been looking for a hiding place and, thank God, I found one - it is in 'The Rock of Ages'" (1) Chapman reminds us of one penitent whose "chained hands went down, her head dropped on her breast, her tears began to flow." (2)

The Salvation Army officers are well aware of the connection for we read "We who kneel at the penitent form with those who seek salvation, whose consciences give them no rest, who desire, often in tears, to make their peace with God, learn daily how prevalent is the disease of the soul, and how varied are its symptoms." (3) Psychologically this presence of tears might be explained as due to alienation where the energy which would have been expended

(1) The Heart beneath the Uniform, J. G. Grant, page 9.

(2) The Problem of the Work - Chapman, page 46.

(3) The General - P. W. Wilson, page 81.

in religious service has been pent up around the ego and having to find an outlet does so in weeping. Under such circumstances weeping before God is giving to Him an excess of neural energy which is long overdue in the acts of religious worship. In the amazing Revival in Korea between 1903 and 1907 weeping was a usual concomitant of prostration for we find that, "On the fourth morning while praying the whole congregation broke down, weeping for their sins of indifference, coldness and lack of love and energy for work." (1) Northridge speaks as if the task of the preacher were to make sinners weep over their sins for he states that, "In the preaching of the Cross the appeal is primarily to the emotions. Under such preaching men are made to feel - often to feel so keenly as to weep for their sins - rather than think. Penitents are generally described as passing through the most agonizing experiences before the peace of assurance is reached." (2)

Weeping is quite a neutral sign in itself requiring circumstantial evidence to determine whether it is an expression of victory or of sin as when we read in William James the following account, "I was there prostrate

(1) Studies in Revival - Bardsley, page 18.

(2) Recent Psychology and Evangelistic Preaching - Northridge, page 22.

on the ground, bathed in tears with my heart beside itself, when M.B. called me back to life. I could not reply to the questions which followed from him one upon the other." (1) This experience might be due to a sense of sin and possibly was, but there is a chance it might have been the result of joy. Very valuable for our discussion is the linking of prostration and weeping in the same experience. Kaltenbach implies the possibility of other and similar phenomena being equal when he describes the Revival at Northampton in 1735. "Besides the obsession of suicide of which we have spoken there were only a small number of faintings due either to an intolerable anguish or a very intense joy." (2) Allen writing on the manifestations which followed the preaching of Jonathan Edwards offers the interpretation usually acceptable to some of the small sects of Christendom when he declares viz, "But these effects which are wrought by the common experience of the Spirit may be also wrought by Satanic agency. Up to a certain point the magicians of Egypt did with their enchantments what Moses did by a divine power." (3) If we can accept Dantes' visions as

(1) Varieties of Religious Experience, James - page 225.

(2) Etude psychologique "Des plus anciens" Reveils Religieux, Kaltenbach - page 128.

(3) Jonathan Edwards - A. V. Allen - page 224.

having a relation to his daily experience, we can utilise the following vision as demonstrative that certain appearances are in themselves neutral. "The poet is conducted by one of his friends perhaps Guido Cavalcante to a marriage feast. There suddenly he sees Beatrice and the usual effects follow; pallor, faintness, trembling and so on". (1)

Where we are dealing with the relation of weeping to sin there can be no dubiety for here it is an expression of suffering. Darwin himself is in agreement for he says that with adults, especially of the male sex, weeping soon ceases to be caused by, or to express, bodily pain.

It is extremely difficult to classify weeping. In one sense it is an automaton like the heart and lungs the movement being initiated in certain nerve centres as the function of the secreted tears is to clean and lubricate the eyes and keep the nostrils damp. But the secretion of tears is also a reflex by which any foreign body is washed from the cornea. Obviously the secretion of tears as an expression of an emotional state is in a different category.

Darwin seems divided in his opinion about the ability of the will to cause a copious secretion which we call weeping and on the whole, although contradictory, he inclines to the view that the will has little control. The difficulty against which he is struggling is that we can so often initiate and increase such acts as weeping but find it sometimes impossible to impede the tears which betray the pathetic thoughts which are passing through our mind. There is a helpful incident recorded by Weatherhead who writes, e.g. "I recently gave a demonstration to a number of medical friends of the phenomena associated with hypnosis. Under deep hypnosis it can be shown that ideas in the unconscious can alter the temperature of the body, the respiration, the speed of the heart, and even produce urticaria on the skin". (1) What Weatherhead claims for the unconscious can be claimed in a lesser degree for the conscious mind. No objection will be felt to this by those who consider the mind as a unity. Let us note that this writer is claiming but in a larger degree what we believed to be possible to the conscious mind when we say that it can accelerate the vegetative

(1) Psychology & Life - Weatherhead - page 87.

system, although it could not cause it to cease without irreparable harm. It must surely be granted that not only can the mind decide to what extent it will allow itself to be expressed in weeping but that it can induce a condition of consciousness which issues in weeping.

The most vital question is whether weeping is subject to direct control. The difference between the heart and the lungs is that the latter alone can be brought under any direct control. Professor Thouless decides that this difference is a matter of attention. "There are some movements which we cannot learn to control because we cannot by an amount of effort bring them into the field of attention. The beating of the heart is an example, Breathing, on the other hand, can either be controlled or go on automatically, because we can at will bring the movements of breathing into the field of attention although they are ordinarily outside it. The movements of the muscles of the heart cannot be brought into consciousness in the same way".⁽¹⁾ Darwin seems to admit

(1) The Control of the Mind - Thouless - page 105

some control for he says that. "With adults, especially of the male sex, weeping soon ceases to be caused by, or to express, bodily pain. This may be accounted for by its being thought weak and unmanly by men, both of civilized and barbarous races, to exhibit bodily pain by any outward sign. With this exception savages weep copiously from very slight causes". (1) The savage who can weep or refrain surely has control over his weeping. If we are to take our cue from Dr. Thoulless the question is whether weeping can be brought into the field of attention. Most investigators would probably agree that it can be the subject of attention.

Darwin explains the flow of tears which are secreted by the lacrymal glands as due firstly to the pressure of the orbicular muscles on the eye and secondly to the gorging of small arteries of the eye with blood. He has arrived at this conclusion because he has observed that in emotional states which produce weeping those orbicular muscles are found in a condition of contraction. The part played by the orbicular muscles is a satisfactory explanation only

(1) Expressions of Emotion in Man and Animals - Darwin.
page 74.

for an earlier stage of evolution. One can understand how through association when the muscles around the eye contracted to protect it from some impact, the tears were secreted so that at the same time any foreign body which found its way on to the cornea would be washed off. It is very doubtful whether those orbicular muscles play so large a part as Darwin claims. One suspects that his attention has been focussed too much on children's faces where queer contortions do accompany emotional states. In the case of most adults weeping occurs with a minimum of such muscular contraction. Again a stage is reached in human progress when the mind takes control over actions which were formerly reflex. The sinner has the power to weep or refrain, otherwise there would be no value in what the Catholic church reveres as a special grace, the so-called gift of tears.

Finally, Darwin admits that weeping relieves suffering and yet he calls it purposeless. No doubt when it first occurred either in man or his progenitors it may - it is not safe to call any automaton useless as he does - have been gratuitous but, if it brought

this relief, the mechanism would be set up to ensure its continuance and henceforth it would be purposeful. We can now see a value in prostration which, as Darwin admits is an expression of pain. Weeping is a way of relief from the pain of prostration arising from conviction of sin.

But Darwin does not seem to rise above the biological level, and in this we see the inadequacy of his explanation. Weeping may represent an emotion such as sorrow in which the physical manifestations are otherwise almost nil. As we will see later, the sorrow over grieving God with sins, will be perhaps the only expression of a condition of prostration.

PAIN IN PROSTRATION

The pain of prostration was mental although the attempts to find relief took the form of physical manifestations. So we read viz., "He had sat but a few moments, when he fell as if he had been shot. He writhed and groaned in a terrible manner. I stepped to the pew door, and saw that it was agony of mind."⁽¹⁾

We can go so far as to say that the pain arising from conviction of sin may be the only phenomenon of prostration in those who have reached a high degree of mental culture. The story of the Japanese convert Ishii puts this beyond doubt. "One night when everyone was asleep, and the prison was silent, I suddenly awakened and began to think of all the unmentionable sins I had ever committed. To be sure I had given myself up to die when I confessed my sins (he had confessed his murder to the authorities) but now in the darkness I began to think of what would happen if I should die just as I was. Where should I go? Was

(1) Autobiography - Finney, page 138.

there such a thing as a soul? I did not know, but if there were, must mine not go to hell? Surely this was a dark future for me, and as I thought of it, I was filled with an anguish I could scarcely bear etc. - my agony was heavier than I could bear."⁽¹⁾ Among those of low culture, who live more on an instinctual level of the mind, the difference between thought and action is so negligible that to think is usually to act, but in the higher mental processes there is no such necessary connection, for thought intervenes between an action and the situation which gave rise to the action. Thus when conviction of sin comes upon the illiterate they must act, with the result that we have the phenomena of prostration. We cannot, of course, claim any clear cut distinction for even the learned have been found prostrate in a physical way.

It can hardly be denied that Masochism enters into the pain of prostration, and that some derived a pleasure from their suffering. This delight in suffering has often been observed among the saints, who possibly interpreted very literally the Scripture which declares that the Lord chasteneth those whom He loveth. Those under prostration had at least the consolation

(1) A Gentleman in Prison - Tokichi Ishii - Translated, C. McDonald, page 59.

that, if they were enduring pain, God was still interested in them and His Spirit had not been withdrawn which would have been the greatest tragedy of all.

A striking instance of Masochism is the case of the, 'Tight Handful', recorded by Harold Begbie in 'Broken Earthenware'. This man had been to a Salvation Army Meeting and was deeply stirred spiritually. He went, when at the Meeting, to the penitent form, afraid to what ruin this murderous hate in his heart would lead him, and so he yielded, kneeled down and covered his face with his hands. No magic change came at this stage in his spiritual experience, and so he still hated himself and loathed life. A curious recollection came back to this old soldier in the form of a scene he had once witnessed when he kept his first watch at the prison at Secunderabad, where he had seen a man flogged. So severe was that flogging that, 'Tight Handful', fainted at his post. Now this man, 'Tight Handful', under prostration went about envying with all his heart the man who had been flogged. His own words were, "My thoughts lived with that man - if only I could get it on my back! I seemed to feel the same

stripes entering my brain".

Occasionally pain appears to be physical, but usually when this is investigated, the origin is mental as in the case of those who complain of a choking sensation in the larynx, known professionally as globus hystericus.

Whatever apparent signs of physical pain there may have been, have never kept observers from believing that not only the origin but the pain itself was mental. It has been usual to speak of pain of this type as anguish of soul. Shearer in writing about Brainerd and his work among the American Indians, says that, "Men fell at his feet in anguish of soul. These were men who could bear the most acute torture without flinching. But God's arrow had now pierced them; their pain could not be concealed and they cried out in their distress, "Have mercy upon me".⁽¹⁾

Since the pain of prostration is predominantly mental a further question is whether we can offer any further analysis. If prostration is part of the conversion process, and we have no reason to doubt it, then such pain may be due to a divided mind. Under

(1) Old Time Revivals - Shearer, page 43.

the term a 'divided mind' we would have to include the consciousness of being in opposition to God with the resultant penalties. The divided mind is open to inspection in the pre-conversion report of Henry Alline. "As I was, about sunset, wandering in the fields lamenting my miserable lost undone condition, and almost ready to sink under my burden, I thought I was in such a miserable case as never any man was before".⁽¹⁾

Not so frequent as the 'divided mind' type but often enough to command our attention is the pain due to the breaking into consciousness of the Christian complex with the former condition regarded as sin. Saint Paul, who later bitterly repented his treatment of the Church, is our classic example. In his case the Christian complex broke through, accompanied by a photism resulting in prostration. Taking an example of the Christian Complex breaking through we read, "Jesus will not accept me: I have been an infidel for many years a follower of Charles Bradlaugh ----- last eight years, I have not ceased to speak against

(1) Varieties of Religious Experience - James, page 217.

Christ. I do not know what is the matter with me or why I am here to-night. Some power that I do not understand has been working upon me for the last two days."⁽¹⁾ - He had once prayed in a storm and he had promised his mother he would hear Moody, and having heard him he could not rest. The result was that he had to shut up his office and walk the streets. Finally the complex broke through.

A certain source of pain was in the uncertainty which sinners had about their salvation. In a day when stern Calvinistic doctrines were preached, the basis of man's acceptance with God was hid in the supposed arbitrary will of the Deity. When doubt passed from a cognitive state to be affective, it is not difficult to imagine the state of anxiety which was reached. Once the awfulness of their soul's peril was realised there was a speedy endeavour to escape. Under the Revival of Edwards few seemed to have attained peace without some degree of inward trouble. Some were horrified by the consideration of their moral depravity, but others could only explain their experiences as a great struggle with a hostile force.

(1) My Life & Sacred Songs - Sankey, page 30.

It will have been observed that our study of this aspect is moving round two centres, i.e. emotion and pain - and we must now ask ourselves what their relationship is. Dr. Bostock postulates a very close relationship between man's emotion and his centre for pain. While Dr. Bostock may be right in his assumption it is a pity that his data are subject to other interpretation. What led him to this postulate was the common experience of feeling pain at the sight of another's injury. This can be easily explained by association, for if we have once suffered pain through an injury, the sight of an accident may easily give rise to a feeling of pain. Yet Dr. Bostock may be right in his postulate when he says, e.g. "It is suggested, therefore, that the emotional tones which permeate consciousness are based on the primitive (1) sensations of pain and extremes of heat and cold".

This does not mean that Dr. Bostock commits himself to the James Lange theory of the emotions, indeed he repudiates such a theory. He merely postulates the proximity of the two centres of pain and emotion, and

(1) The Neural Energy Constant - John Bostock, page 42.

implies that historically the emotional tones are based on primitive sensations. An extreme pain will arouse an emotion and an extreme emotion will arouse pain. In this case we claim that the pain is due to the emotion of fear.

All that concerns us here is that pain can be the basis of emotion. We have analysed our mental pain and no matter whether it be due to the lack of assurance or a 'divided mind' we have seen it give rise to emotion, which in its turn acted as an agent in getting rid of the pain. The postulate of Bostock about pain is preferable to the view such as we find in Darwin and others who seem to think of pain as itself - an emotion or a mere registration informing us that physiologically something has gone wrong.

Let us look at this point more from the psychological side remembering that to a large extent, though not exclusively, fear predominates. Dr. Waterhouse states that, "Fear is usually due to the conflict between the desire to take action and the paralyzing sense of ignorance of what action to take".⁽¹⁾ If this conflict of which Dr. Waterhouse speaks is

(1) The Dawn of Religion - E.S. Waterhouse, page 29.

painful or can be painful, then it fits exactly with what Dr. Bostock has postulated. The relations of fear and pain in prostration become fairly clear. The mind of the sinner is divided for he knows part of his mind is against God, even if this gives rise to penitence and prostration: there may be the desire to be right with God without the knowledge of how this is to be accomplished. This leads to a kind of paralysis whose suspense is painful for fear is engendered and through its instrumentality a conative path is found.

Since our survey of a question like this cannot be left upon a physiological or psychological level, we may remind ourselves of what Bardsley has written since his words are in the nature of a consummation. "When we turn to the experience of those who in one way or another have revealed Christ to men, we find that for some the pathway traversed before it has been reached has been one of painful doubt and darkness; for others it has been one of wounds from sin, battling against fierce temptations; for others it has been one of sorrow and trial".

THE DURATION OF SUFFERING

As we have seen in our investigation of the painful experience in prostration, there is a large part sometimes played by Masochism, with the result that many prostrations have been prolonged past the point where excessive neural energy found an outlet. It is keeping quite within the range of our data to state that the individual had sufficient control to have terminated the experience when nature had fulfilled its course. There were, however, other cases where only the assurance of the evangelist who had raised the storm could quell it.

The evidence of control is substantiated from the experience of Finney, who declared, that the older teaching kept them prostrate. His method was to inform his converts that they must make new hearts for themselves. This implies such control as we have already recognised. Perhaps it were best to quote his own words, "It had formerly been supposed necessary that a sinner should remain under conviction; and it was not uncommon to hear old professors say that they were

under conviction many months, or years before they found relief. We taught the opposite of this. We told them that under protracted conviction, they were in danger of grieving the Spirit away, and when their distress of mind ceased, a reaction would naturally take place".⁽¹⁾ Readers of the Journal of George Fox remember how prolonged was the shadow over his life.

It is seldom possible to get any exact timing of the duration of suffering, for this is complicated, by the fact that suffering in the special sense of its everyday use ceases when unconsciousness supervenes upon the suffering. We have used suffering in a wider sense so as to include the condition of unconsciousness as part of the suffering. An illustration of this difficulty is to be found in endeavouring to analyse a report of the Ulster Revival of 1859, where we are informed that, "Sin was felt as a crushing and intolerable burden, and men and women often fell to the earth and continued for days in a state of utter prostration". Two questions arise in our minds, first, "Did they

(1) Autobiography - Finney, page 159.

become unconscious? - and second, "Were they allowed to remain where they fell?" The first question must be answered in the negative as apparently they continued to feel the intolerable burden. The answer to the second question is also in the negative for they must have been taken home. The time of suffering must cover such time as they remained at home while yet under conviction.

Just as suffering usually falls into the two classes of acute and chronic, we may use the same scheme here. Some experiences of prostration have covered many years and might almost be classed as pathological. They should be described as showing a general uneasiness often of a melancholic type, and quite like the conditions investigated by Starbuck, and shown by him to be a fairly normal phase of adolescence.

Of much more interest to us are the acute types, where the individual may be unconscious for hours. Some suffered mainly from aphonia or speechlessness, which was very prevalent in the Scottish Revival at Breadalbane in 1816, where many people both young and old remained in this condition from twenty to thirty

minutes.

Under the Revivals of Finney the duration of suffering was much shorter than in many other revivals, and, as we have already noted, this was due to his insistence that they had control over their experiences. Over against possible control was the tendency with some sinners to luxuriate in their prostration just as people occasionally do over their grief. With others the time of suffering seemed to be outside their control, as when we read that, "T.W.B., a convert of Nettleton's, being brought to an acute paroxysm of conviction of sin, ate nothing all day, locked himself in his room in the evening in complete despair, crying aloud, 'How long, O Lord, how long!'" After repeating this and similar language, he says, "several times I seemed to sink away into a state of insensibility."⁽¹⁾ The unconsciousness which occurs in prostration is evidently the protective measure of Nature to prevent unbearable suffering.

Dr. Starbuck's explanation of such phenomena is, that it reduces the period of duration of storm and stress. The prostration which accompanies the conviction

(1) Varieties of Religious Experience - W. James, page 215.

of sin reduces the time of suffering to a fifth of that which occurs in the normal depression and uneasiness of adolescence. It is in this acute type which we have considered as prostration that the bodily accompaniments are usually to be found. In the acute type of suffering a definite crisis is reached and the period is shortened. Thus we see two types both of which may be entitled to the term prostration, but the shorter and acute type is our more immediate concern.

FETISHISM

It is not unusual to find people in religious experience prostrate over the sight of a picture, a communion token or objects normally quite unconnected with religion. It will pay us to investigate this peculiarity as it will perchance help us to understand the more prevalent condition of word-obsession.

In the history of religion three aspects of the origin and nature of this Fetishism present themselves to us. Firstly, it is something irrationally revered. "A negro hastening from his hut in order to escape from an enemy, knocked against a stone and hurt himself. He subsequently took up this stone and constituted it as his fetish. A Káfir broke off a piece of the anchor of a stranded ship. As he died soon after, the people of the neighbourhood attributed his death to the power of the anchor, and honoured it accordingly."⁽¹⁾

Secondly, those who have been questioned do not know why they reverence the fetish, although there must obviously have been some origin. Thirdly, the fetish

(1) Fetishism - Encyclopaedia of Religion & Ethics, (Vol. 5.
(Page 896.

is only an embodiment of an experience as when the Greeks worshipped the sword of Agamemnon they were really paying tribute to the men of the heroic age.

Much has been termed Fetishism which is not Fetishism; in fact so general has been the use of the word that its value has become almost negligible. Clearly it is the irrational connection of an experience with an alien object, so that a sight of the object revivifies the experience, the origin of the connection being unconscious. Weatherhead speaks of Fetishism as if it were exclusively related to the sex instinct (1) which we have good reason to doubt.

Let us take a typical case. A Roman Catholic lady picked up a Communion Token from the street, and under the light of a lamp read the inscription with the result that she passed through a deep conviction of sin, and was quite prostrate. (2) According to her version this tremendous change was due to the Communion Token, but others are less inclined to believe that the Token had in itself such potency. The psychologist will suspect, and rightly so, that there had at one

(1) Mastery of Sex - Weatherhead, page 157.

(2) Great Revivals - Henry Johnstone, page 287.

time been a conviction of sin derived from some Protestant source, and which had been either repressed or suppressed. For some reason or other an experience becomes connected with an object. The experience is forgotten but the object remembered.

Now, we need not regard an object as purely material for it may be the singing of a hymn which seems to lead to prostration. In one of our cases a man shows many of the phenomena of prostration, while hearing the hymn, "Tell mother I'll be there." Probably if he were asked why the hymn so affected him, he would be dumb, but the psychologist would expect to find that he had sinned despite his mother's warnings, so that the word mother became an index for his experience. We would probably be correct in saying that the association of the word mother with this penitent's sins is irrational, but we feel we must go deeper and claim some connection between the object which is the index and the experience itself. What must be remembered is that there is a law of the association of affects or feelings as well as ideas. We cannot forget that Jacob, because of his experience, associated his dream not with his experiencing self, but with the

place he called Bethel, and upon which he built his crude memorial.

Our discussion will have helped to make clear why a tract handed in at a door leads to prostration, if a former religious tract gave rise to a conviction of sin which was repressed in the interests of mental peace. A man whose mental developement tends to be slow, finds it easier to focus his attention upon an object than an experience, even if this object has no logical connection with the experience.

Word Obsession.

Our discussion of Fetishism has opened up the way to an understanding of this other peculiarity. Just as in the former discussion an experience associated itself with an object, so in the present study it becomes associated with a word or words. As in Fetishism the object, even if logically connected, never could express the experience with any adequacy, so neither can the word.

The most promising method here will be to take some cases and using them as our data to offer some explanations. "When the speaker rose to speak of Jesus

Christ, this poor bookbinder, I am told, dropped on his knees and said, "God be merciful to me, a poor sinner."

He was John B. Gough, and when he went home from the meeting, all through the night, like the boom of a cannon, he seemed to hear the words, drink, drink,

drink."⁽¹⁾ Here the word exactly denoted the craving.

"I turned this subject over in prayer, and I heard Mrs. M.- by my side, repeating, "Except ye be converted and become as little children - as little children - except ye be converted and become as little children."⁽²⁾

This is an example which reminds us somewhat of Coué as if the penitent were suggesting to herself that relief would come from this condition of childish innocence.

In another case we find a prostrate man who is difficult to console, and who appears to be obsessed for he cannot get beyond his statement, "I am the worst of sinners."

During one of the American Camp Meetings many ran into the wood crying, 'lost, lost, lost.'

The work of the Oxford Group supplies a more modern example. "Frank had his own sharp taste of restitution. One word kept running through my brain. "Restore,

(1) The Problem of the Work - Chapman, page 46-47.

(2) Autobiography - Finney, page 242.

restore, restore. I tried to brush it aside but it came again and again. It referred to an old matter with a railway company. I argued with true casuistry that I had the right to those privileges. So my struggle continued. Should I restore, when the vice-president of the railway, with whom I occasionally dined, might find out. But the insistent urge was there, "Confess, confess, confess."⁽¹⁾

Instead of quoting any more examples it will be more profitable to bring within the compass of this survey the similar phenomena of those who declare they have sinned against the Holy Ghost. Their prostration arises from the belief that they can never be forgiven. Our apology for intruding the subject at this point is that the term 'Holy Ghost' is one to which another experience is being attached. When we remember that no one, not even some of the most brilliant theologians, are sure of what the sin against the Holy Ghost actually is, we may doubt very much whether any of the laity can have any clear ideas on the point. It is this which causes us to suspect that the experience is looking for

(1) For Sinners Only - A. J. Russell, page 121.

a verbal body in which to settle.

For an exact analysis we have to differentiate between the obsession that the penitent has that he cannot be forgiven and the penitents who regard the unforgiveableness of their sins as due to their having given some special offence to the Holy Ghost. The difference is evident from a few examples. "At one of our open air meetings a woman stopped to listen, and some gracious constraining influence brought her again and again to hear," the old, old story."

Completely breaking down, she cried in despairing tones, "I have sinned too deeply to be forgiven."⁽¹⁾

"John Newton returning to England picked up a copy of Thomas à Kempis, and the thought crossed his mind 'what if those things be true'? The gale increased though I dreaded death now, and my heart foreboded the worst, if the Scriptures which I had long since opposed were indeed true, yet still I was but half convinced, and remained for a space of time in a sullen frame, - a mixture of despair and impatience. I thought, if the Christian religion were true, I could not be forgiven."⁽²⁾

(1) The Heart beneath the Uniform - J.G.Grant, page 62.

(2) A Study of Conversion - Lang, page 81.

We turn now to those experiences in which prostrate people believe that there is a special sin which is against the Holy Spirit and is unpardonable. We consider first one which has a real historic basis, but even here, there is evidence that the relating of the sin to something unpardonable is an after-thought, and where a truer interpretation of the hyperbole of oriental language would have prevented prostration. "In a fit of temper I had said to my elder brother, "You fool." Then like a flash, the verse in the Bible about hell-fire gripped hold of me with dreadful alarm. For days and nights I was obsessed with the thought that I had committed an unpardonable sin. This imagination came back again and again. Nothing seemed to drive it away. God was still an object of fear."⁽¹⁾ While the Holy Ghost is not mentioned here in general thought He is usually equated with the unforgiveable sin. Bunyan came to the conclusion that he had committed the unpardonable sin and he had a period of prostration extending over two years during which time his mind was haunted and his activities somewhat paralysed by the

(1) What I owe to Christ - C.F. Andrews, page 61.

expectation of damnation. How did this experience end? In reading the Scriptures he saw that he had merely fixed his experience of sin onto the idea of an unpardonable sin. The result was that he had immediate peace. There are cases such as this to be found in mental institutions, but those will be discussed in the Pathological Group.

There are two authors who see the origin of this obsession in masturbation or the mishandling of the sex life. "A vicious circle is set up and the unhappy victim passes through desire, struggle, gratification, and remorse. Either the patient is convinced that self abuse is the sin against the Holy Ghost, "which never hath forgiveness", or he is sure that he is becoming or likely to become insane."⁽¹⁾

A second origin of this idea of an unpardonable sin is offered by Weatherhead and this is an agreement with what we have already said about an experience attaching itself to an idea or group of words. "Buried sins for which a person has never had any real sense of forgiveness are the cause of many a breakdown. The

(1) Manual of Pastoral Psychology - Dewar & Hudson, pages, 153-4.

repression shows itself in the symptom of believing one has committed the unpardonable sin, or that God is angry etc."⁽¹⁾

Now in all three cases of Fetishism, Word Obsession and the Unpardonable Sin Obsession the experience of Sin attaches itself, the main difference being that in Word Obsession the word often has some relation to the experience. These may be classed as some of the phenomena of prostration arising indirectly from a conviction of sin. The suggestion to relate the experience to the Obsession may come from outside or may be the product of the unconscious mind.

Where the obsessing word or thought has a conscious and direct relation to the experience Dr. Drever supplies a reason for it when he says that, "In connection with the effect of fear in experience, there is one point deserving of some notice. That is its 'haunting' character. Of all the emotions, fear probably makes the deepest and most permanent impression upon the mind. McDougall has related this fact to the inhibitory effect of fear by pointing out, that, along

(1) Psychology & Life - Weatherhead, page 148.

with the inhibition of other mental activity, there is, a 'riveting' of the attention on the object feared "to the exclusion of all others". We cannot 'get it out of our minds'. In other words, the 'haunting' is the result of the inhibiting and reinforcing influence of fear, which, especially when it is experienced in a high degree, not only keeps the attention fixed upon the object or event feared, but persists in memory to an extent that very frequently becomes morbid".⁽¹⁾

In summing up this point, we would say that the experience of guilt is accompanied by the emotion of fear. The experience fixes itself to some word or idea and the emotion of fear keeps it riveted there. In most cases the experience of guilt will have been repressed beneath the threshold of consciousness revealing itself in this indirect way through obsessions.

(1) Instinct in Man - Drever, page 178.

SPEECH IN PROSTRATION

Having considered the peculiarity of Word Obsession, we turn to search for any information about the penitent's experience which may assist us.

Often under prostration the sinner turns to prayer. This can be observed in other conditions when men believe they are in danger. We do not expect of course a well articulated prayer under such conditions but rather a cry of despair directed to God, and this is what we find. In Ireland during a revival under the Reverend F. Buick of Aboghill, we read that such things happened, viz., "Even strong men have staggered and fallen down under the wounds of their conscience. Great bodily weakness ensues. The whole frame trembles, with wringing of hands, streams of tears, looks of unutterable anguish, strong frames convulsed, every joint trembling - the penitent crying, "O come and lift me from these flames of hell".⁽¹⁾ It is amazing how often in our evidence that the cry from the sinner is a prayer for mercy.

(1) Stories of Great Revivals - Henry Johnstone, (pages 271-3.

Another fact which is much in evidence is the despairing cry for an assurance that God will have mercy and not condemn. Some of the most turbulent cases became peaceful and quiet when the evangelist showed them from the Scriptures that they could claim the Promises.

One obstacle to our investigation along this line is that many under prostration were completely unconscious, possibly due to the extreme anguish through which they were passing, and others were speechless. This aphonia could be subject to two interpretations. It might be due to Paralysis as a means of self-defence, an aspect which will be fully discussed in a later chapter in accordance with the theory of W.H.R. Rivers. Apart from a theory of prostration as self-defence, the explanation which some psychologists would offer of this aphonia is that the unconscious mind caused the speechlessness to prevent the conscious mind from giving itself expression. If we ask why, we will be told that a conflict may be present in the unconscious mind between the pride which clings to the self-regarding sentiment and the desire for safety which has its origin in the same source. The Revival in Korea, in fact any

revival shows how confessions and prostrations are few in the beginning, but once the process commences there is no cessation. It would appear that penitents remain quiet, not wishing to lower themselves in the eyes of their neighbours by revealing the contents of their mind so as to depict to others exactly what they are, even although confession would bring a definite relief. Yet once the neighbours have uncovered their secret life, others are not ashamed to reveal the truth concerning themselves. In the Revival mentioned, the church authorities had to terminate the confessions when murder became a subject of confession. This gleaming from Korea is adduced to show that there is a certain amount of proof for the view that aphonia may be due to the unconscious conflict arising from a desire to be free from the burden of guilt and a reluctance to bemean oneself in the eyes of others.

Speech in prostration was often far from articulate, but since the condition was found among all classes of mental developement this is not astonishing. Sometimes shrieks were the only vocal accompaniment. It has to be remembered that in certain religious circles the current view was that in conditions such as prostration

there should be a renunciation of all control over bodily movement. Such teaching was not likely to be conducive to articulate speech. As Dr. Schofield reminds us, "The cries, contortions, trances, etc., may be merely the natural reaction of the person under sudden and strange feelings".⁽¹⁾ The reaction to feelings depends upon the power of inhibition, and this again on the standard of culture among the group. An individual of education instead of making useless cries would direct his mind towards God, and prayer would be the result. Speech in prostration shows a tendency to move up from merely inarticulate sounds to definite prayers, just as prostration as a whole reaches nobler forms according to the culture and restraint of the penitent sinner.

Biologically we may say that the cries which are termed useless reflexes have at least the value of easing the pain of prostrate persons. At the same time we could claim that many cries arose as a means of calling attention either to a danger or for help from other members of the herd. In this sense we can appreciate the articulate cry which we call prayer in

(1) Christian Sanity - Schofield, page 114.

which the sinner appeals to God for help. We can have no adequate view of the relief which speech brings in prostration so long as we are only on the biological level. When we pass into that condition of consciousness which is called experience, we understand how only an accurate discourse can give full relief to conviction, which is a mental apprehension of wrongdoing. Pym relates that, "Nothing is more important than good listening. I have never counted, and I can only guess, but out of the many people whom God has allowed me to help I should say that more than half have been helped by nothing whatever that I have said, but simply by the fact that I have been there to
(1)
listen".

Ames in discussing prayer has made a statement about the use of speech which many will take up uncritically, and which our own investigations are apt to contradict. He says, "Our tirades against chairs we stumble over are instructive illustrations of the tendency of intense emotional states to release torrents of words. It is therefore to be expected that speech will often be found to occur among primitive people as

(1) Our Personal Ministry - Pym, page 32.

a kind of explosive accompaniment of emotion and as an attendant phase of common actions."⁽¹⁾ This should not be accepted without a considerable modification, for there are many emotional states in which speech is inhibited. The prayer of thanksgiving will be valuable but that uttered in a time of fear will be restrained. Fear is the great inhibitor of action and speech. As we have already observed, the fear of losing ones respectability will hinder convicted sinners from confession much as they desire to unburden themselves. Even on that biological level to which Ames has sought to reduce prayer the animal or bird experiencing the emotion of fear in a time of danger would be lost, if it were to utter a cry from its place of refuge. It is a fact of common experience that under intense emotion speech fails the individual. The chattering of monkeys, to which Ames makes reference, proves nothing, since we have no means of knowing whether their emotional life is at that present moment other than normal.

Our evidence is that generally in the case of prostration speech tends to be inhibited rather than

(1) Psychology of Religious Experience - Ames, page 136.

liberated, which is in accordance with our view that paralysis is an important element in prostration. If proof were demanded we would quote the occurrence at the Revival in Korea when, "Elder Chu got strength to make his confession. All through that wonderful Tuesday evening he sat and looked like a man who had received his death sentence. He began in a broken voice and could hardly articulate, so moved was he."

The speech of prostration often reveals that the sinner like the prodigal has suddenly awakened to his spiritual condition as when we read, viz., "Accustomed as I was to seeing persons under convictions, his appearance gave me a shock. He was writhing in agony, grinding his teeth, and literally gnawing his tongue for pain. He cried out, "Oh Mr. Finney! I am lost, I am lost!" I was greatly shocked and exclaimed, "If this is conviction, what is hell?"⁽¹⁾ Concerning another we are informed that as he sank down he groaned, and then cried that he was sinking to hell. He repeated that several times. How painful this 'coming to oneself' can be, is evident from the biography of Dan Young (New York 1860) where we

(1) Autobiography - Finney, page 220.

learn that, "One morning, being in deep distress, fearing every moment I should drop into hell, I was constrained to cry in earnest for mercy, and the Lord came to my relief, and delivered my soul from the burden and guilt of sin."⁽¹⁾

(1) Varieties of Religious Experience, page 256.

IMAGINATION IN PROSTRATION

Our reason for turning at this point to the effects of imagination is that we have sufficient evidence to convince us that it has very often been the precursor of pain in prostration. To the strong force of imagination we now direct our attention.

In the early pages of this work we decided that the guilt which attaches to sin is a personal assessment, and the many phenomena which ensue are due, not to any objective standard, but to what the sinner conceives as sin. It is not within our province to say, whether or not they should suffer guilt, but merely to accept the fact that they do so suffer. Here we have to be fair to the agony of prostrate souls. Dr. Schofield draws attention to the difference between Imaginary Diseases and Diseases of the Imagination. As this will be discussed under Pathological cases, a passing reference will suffice. Pain which arises from an imaginary cause is nevertheless pain and adds to human suffering. Now the pain of prostration does not arise

from an imaginary cause for there is usually a sin which is the origin of the suffering.

We have to be careful to segregate two sources of pain in which imagination is active. The imagination working on a past sin can keep the memory of it alive, until it becomes almost an obsession, and the condition becomes painful. This type is manifest mainly in the, "Spiritual Group". The other locus of the imagination's activity is on the penalty of the sin. This was usually aroused by a dramatic type of preaching in which the audience became terrified, as when Allen says of Jonathan Edwards, that, " One man has recorded that as he listened to him when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin when the sermon should come to an end."⁽¹⁾ Koltenbach points out how Edwards addressed children as he did adults, and that he was not above threatening them with eternal fire with the result that, when they quitted his meeting they went home sobbing along the streets. There is not the slightest doubt but that others as well as Edwards purposely used the doctrine of judgment to inspire fear believing that the

(1) Jonathan Edwards - Allen, page 126.

end justified the means. Ames puts this very vividly when he says that, "The familiar figure of the prodigal son, famished, sleepless, and weeping in his gnawing misery as he sits shivering and foul among the filthy swine, will wrench the nervous system and excite disturbing motor responses in any person who will concentrate his mind upon it and elaborate the excruciating details with sustained imagination. The pictures of damned souls shut out from paradise, wailing and gnashing their teeth, is capable of endless variation in terms of social disgrace, ostracism, and punishment."⁽¹⁾

We have evaluated what imagination owes to impassioned preaching and it is now necessary to notice the result of this imagination in the form of intense fear. Lang in an account of the conversion of Huntington says that, "An acquaintance gave him a book to read and he found it was about Hell. Huntington had a vivid imagination and he went almost mad with fear and thought he was indeed in Hell."⁽²⁾ While this fear may be aroused in isolated individuals, it is more usual in crowded gatherings, for the obvious reason that imagination and suggestion are related.

(1) Psychology of Religious Experience - Ames, page 331.

(2) A Study of Conversion - Lang, page 113.

When Savonarola preached on the 21st September of 1494 in the Duomo in Florence he succeeded in arousing intense fear through the imagination of the people. At this time the news had spread that the French troops were invading Italy, and death was in the minds of many. The Church with its dim light was thronged with people, and on their faces there was a decided look of anxiety. To this, there was added intolerable silence. The Friar's countenance wore a terrible aspect, as he ascended the pulpit. Then he commenced with a sermon on the Flood. The climax was reached, when he roared, "Ecce ego adducam aquas diluvii super terram," through the great Church. His voice sounded like thunder and a shudder of terror spread itself among the people. They were made to believe that God had shut the Ark and they were on the outside. The result might be summarised by saying that the cries and weeping, caused by the sermon sent men, women and children, half-dead and speechless moaning about the streets. It is necessary to note that Savonarola's voice was interpreted as thundering through the Church, J.B. Watson the Behaviourist, has pointed out that in

childhood there are two basic fears, the one is of falling, and the other is that of thunder or any loud noise. Savonarola's or any evangelist's thundering voice may have a great effect on the tendency to fear. Speechlessness we have accounted for in another part of our study. The graphic way in which he played on their imagination makes it easy to understand the result. As Le Bon reminds us, "Isolated he (man) may be a cultivated individual, in a crowd he is a barbarian - that is a creature acting by instinct. He possesses the spontaneity, the violence, the ferocity, and also the enthusiasm and heroism of primitive beings, whom he further tends to resemble by the facility with which he allows himself to be impressed by words and images."⁽¹⁾

Worthy of notice is the coincidence that the Florentines had their spiritual fear reinforced by a national fear arising from the French invasion. On more than one occasion there has been the same strong fears from the imagination of physical as well as spiritual disaster. During Finney's preaching, terror spread through the congregation owing to a low crack, the source of which the people knew to be the under-

(1) The Crowd - Le Bon, page 36.

mined condition and falling roof of the church. The imagination of the listeners will be intensified if a storm is raging round a church since, as Watson has reminded us, fear of noise is basic in human nature. In the history of the Scottish Revivals we learn that John Carstairs assisted at Communion at Kirkintilloch, and on account of the storm people lingered in the Church with the result that two or three hundred dated their conversion from that evening. This, "lingering in the church," has already been explained in connection with those who in American Revivals were rooted to their seats. We see this effect of the elements so often that we must note their effect on the imagination.

THE INTERPRETATION OF PROSTRATION.

The Nature of Prostration

We may state emphatically that prostration is not a disease. On the other hand we do not claim that it is never confused with disease, for we shall subsequently investigate some occurrences in which prostration and its phenomena are intermingled with pathological symptoms. Prostration is basically an instinctive outcrop, if we may borrow the geological term.

At this stage we may go so far as to state that it may occur without a conviction of sin, in fact the ecstasy of the mystics gives scenes that would be difficult to distinguish from the phenomena of prostration. The only explanation is that joy, like the conviction of sin, may be overwhelming, although it might be suggested that the prostration of the mystic occurs seldom in comparison with that of men under deep-conviction of sin. Whereas under conviction of sin prostration is the instinct of the

animal remaining immobile to escape danger, prostration under ecstasy may be due to weakness.

St Theresa, although she felt fresh after emerging from a trance, might have owed her recovery to her time under prostration. Yet it may be possible to keep the word prostration to designate those under sin. if we can show that prostration is different from a trance. One difference is that trance is very unusual, whereas prostration in some form may be expected in revival circles. The easiest way to remove trance from our discussion would be to follow the writers who ascribe it to hysteria. It is only the extreme degree of prostration where consciousness is lost which can be compared with trance. Thus the similarity is greatly diminished. On the whole ecstasy is the feeling which accompanies the trance but pain is the usual concomitant of prostration.

Prostration is natural and not pathological, although pathological conditions have sometimes similar signs, as in the case of that mysterious illness to which Saint Theresa was subject and which is to be kept separate from her trances. When we declare that

prostration is natural, we place it in the same category as hibernation which occurs in individuals. Hibernation cannot be called pathological in as much as it is an animal survival like prostration in its more physical form. We would be correct in calling it physiological for its main features are the slow pulse and heart beat, and the diminished activity, of the nervous system with its reflex and psychic functions. The animal has passed from being homiothermic to poikilothermic.

The shivering-reflex being in abeyance the animal cools-down almost as if it were dead. This is a condition in which animals take on the temperature of their surroundings. Now several cases have been reported of this earlier functional condition of temperature regulation in human beings and they can hardly be classed as pathological but rather as regressions. Our only reason for such a digression is to show that prostration like hibernation should be regarded as natural and not pathological. We have now reached a basal fact i.e., prostration is a natural phenomenon.

We have to be careful not to accept the diagnosis of those who sought merely for a name to describe the scenes of which they were witnesses. One author

says. "Soon after the Vicar of Everton began his gospel preaching, 'convulsive fits', and other forms of physical excitement took place in his congregation. Wesley had said these attended the beginning of the work of God. After a Sermon by Venn several men and women sank-down etc. towards the close of a sermon by Berridge five persons sank down as dead". (1) In as much as we have shown that prostration is natural, the term, "fit" is an unfortunate one to apply. No physicians who saw those cases at close quarters have described them as such.

In prostration we are not dealing with psychic and neural energy which is overflowing in a haphazard way but with directed energy. Approaching our data, we find the assimilation of so many manifestations that we are forced to acknowledge some instinctive actions. Prostration is not a disorder of the nervous system but an instinctive trend given to the energy aroused under strong emotional reaction. Take the difference between prostration and Saint Vitus' Dance or chorea. In chorea we see a definite disorder of the nervous system possibly due to the facility

(1) Stories of Great Revivals - Henry Johnstone page 122.

with which the neural energy is able to pass over the synapses with the result of inco-ordinate ataxic muscular behaviour in which all kinds of baffling and useless movements appear. In prostration there is a sign of orderliness with the appearance of an end in view such as characterises instinctive behaviour. Ames reminds us that, "The inherited nervous mechanism of man is the carrier of various organized systems of reaction formed in the long struggle for existence. On occasions there are tendencies to run away and also to stand and fight".⁽¹⁾ He might have remembered the story of the man who lay prostrate, as if dead, and so escaped from the bear. This was an action just as instinctive as the others.

The Views of Contemporaries Evangelists and Critics.

As might well be expected, contemporaries had diverse views of the meaning of the phenomena of prostration. One controversy was known as the Cambuslang Controversy although the object of the dispute was a series of revivals which happened in a number of Scottish towns. Scotland at this time (18th century) was divided in ecclesiastical matters

(1) Psychology of Religious Experience - Ames page 326.

between Moderates and Evangelicals. "The Moderates required no supernatural explanation to account for all the phenomena. They originated in the physical constitution of foolish humanity. Instantaneous conversions were an impossibility. Prostration of body and anxiety of Soul were alike produced by, 'the influence of fear, and hope of sympathy and example aided by peculiar circumstances' as one who sides with them afterwards put it". ⁽¹⁾ On the other side it was found that neither Robe nor McCulloch were prepared to condemn bodily seizures. Sir Henry Moncrieff, who appears to have acted as an umpire, asked if those influences of hope and fear excluded the operations of the Holy Spirit, for to be conclusive, the argument should settle the exact origin of the hope and fear.

The presence of two schools of thought was to be found elsewhere as well as in Scotland. The one school was firmly of opinion that those scenes were due to the immediate action of the Spirit. This was clearly the view of Jonathan Edwards for Allan his biographer writes viz., "The impulse of the Great

(1) Scottish Revivals - W.J. Couper page 72.

Awakening (1735-50) was a theological conviction which first took shape in Edward's mind a belief in the immediate action of the divine spirit upon the human Soul". (1) Savonarola whose stirring preaching had somewhat similar results in Florence held the same view for he says viz., "May I not indeed have been a chosen instrument in the hands of God, the hammer used by him to strike the Consciences of the people and awaken them to righteousness. (2) Finney goes so far as to assume that if there is no struggle and no prostration he has grieved the Holy Spirit. (3) Yet at the same time when prostration occurred 'en masse', he tended to disparage them, and in this his attitude was similar to Wesley's.

An interesting view is that evinced both by Finney and Dr. Mackintosh Mackay. Finney regards prostration as submission and Dr. Mackay says, viz., "What usually happens in instantaneous conversion is this - he is as it were felled to the ground Like Mr. Sage, he lies prostrate there in abject weakness or self-abasement, all his props gone, expecting nothing

(1) Jonathan Edwards	- Allen	- page 134
(2) Savonarola	- Misciattelli	- page 155-6-
(3) Autobiography	- Finney	- page 15

giving up the struggle". (1)

On the other side there is the school which, if it does not regard the phenomena as natural, at least emphasises the human element. Kaltenbach offers his own opinion when he declares that the small badly ventilated halls in which services were held induced those phenomena. Such a view may have a value as one of many explanations, but leaves untouched the core of the problem. In Ayrshire the Revivalism which witnessed prostrations have been termed the "Stewarton Sickness", possibly because of the great hold which it took on that village. The term rather suggests the view of outsiders who regarded it as a strange malady.

The general opinion was that the prostrations were only signs - of the Spirits working and were not to be confused with the Holy Spirit. This was seen very decidedly in the manner in which evangelists sought to prevent prostration from spoiling their discourses. This was the attitude of Edwards for we read viz., "The effect of the Sermon was as if

(1) The Disease & Remedy of Sin - Dr. M. Mackay - page 153

some supernatural apparition had frightened the people beyond control. They were convulsed in tears of agony and distress. Amid their tears and outcries the preacher pauses bidding them to be quiet in order that he may be heard".⁽¹⁾ Yet in another place we are led to believe that Edwards would have regretted the absence of signs for we read viz., "Bodily effects caused many sensible men to look upon the movement as of purely human origin or as having its rise in diseased or abnormal conditions of the body, or mind. Upon this point Edward's voice has no uncertain sound. He appeals to his large experience as the ground of his conviction that the bodily effects are wrought incidentally by the Spirit of God and are evidence of His unusual presence and power in the congregation. He has no desire to check this feature of the revival".⁽²⁾ While John Wesley did for a long time rejoice in those signs, we know that Charles Wesley, on one occasion at least, notified his congregation that any who convulsed should be carried out with the result that his audience was perfectly quiet.

(1) Jonathan Edwards - Allen - page 127
 (2) " " - " 167

It was because those bodily movements spoiled the sermon that the evangelists were prepared to obviate such scenes which implies, whether the preacher realised it or not, that in many ways those manifestations were from a utilitarian stand point in opposition to the work of the Spirit. This does not seem to have dawned upon Edwards. A view like this appears to have been held by some of the Scottish Revivalists for we read e.g., "Many cried out and these were not only women but some strong and stout-hearted young men and some between forty and fifty. Robe had long prepared himself for an emergency like this and he accordingly had those who were in distress brought into his barn. He therefore, determined to deal with them one by one in his closet". "In this way he thought he would minimise the scandal such irregularities had caused and at the same time preserve order among the worshippers. But when the movement actually came circumstances proved too strong for him. He still found no reason for condemning them absolutely, although he discovered that removing the distressed caused even more disturbance than leaving them alone. It gave opportunity for

unseemly curiosity. Robe had forthwith to abandon his plans".⁽¹⁾ In a Revival at Kilsyth in 1839 the minister spoke to the people and reminded them that the genuine deep inward working of the Spirit might go on, not encouraging animal excitement. This precaution implies antagonism of the bodily movements to the Spirit. We learn that in the Sankey and Moody Revival of 1873-4 care was taken that excitement and hysteria of all kinds should be suppressed immediately it made its appearance. The result was that phenomena which were supposed to have disfigured former revivals were absent from this movement.

It is significant that the later Revivals revealed an absence of those prostrations and other phenomena. The evidence of Psychotherapy explains just why those signs fell into abeyance. Janet tells us that "to a certain extent we are able to encourage or discourage the reproduction of movements and thoughts and thus are able to condemn to death a memory or a motor tendency by refusing to exercise it".

(2) The mental effect of knowing that the evangelist frowned on those bodily movements would inhibit them.

(1) Scottish Revivals - W.J. Couper - pages 54-55.

(2) Principles of Psychotherapy - Janet - page 53.

Summing up the evidences, we find that most evangelists were prepared to control the movement but not to quench it. In the biography of the missionary Dr. Donald Fraser there is a chapter entitled "An African Pentecost" in which Dr. Fraser, while conscious that the Holy Spirit was working in the midst of the large gathering, sought to keep the movement under control and at the same time quenched not the Spirit and the result was gratifying. The fear of evangelists was obviously that if they were too stringent they might quench the Spirit. William James does not offer any information on this topic but as is well known he acknowledges as preceding conversion a condition of uneasiness and it would have been interesting to have known whether this covered bodily movements - presumably it does. The modern view is that while prostration may be valuable as being incidental to the Spirit's working it is the motor activity of energy which might be used for more spiritual ends.

Possibly the best analysis of prostration can be derived from an introspective view which one of Starbuck's correspondents offers of his conversion

experience. "My explanation of it is this: the subject works his emotions up to the breaking point; at the same time resisting their physical manifestations, such as quickened pulse, etc., and then suddenly lets them have their full sway over his body". This explanation goes a long way towards showing how prostration takes place.

The view of D.L. Moody, which we require to take seriously on account of his repute as an evangelist is difficult to reconcile with our view of prostration as preceding conversion. His biographer Daniels records that at a certain point in his life "He ceased to teach that a holy heart must be attained by a lifelong struggle with self, the world, and the wicked one, but urged sinners to accept it as a gift from the Lord Himself Conversion was instantaneous; the warfare was to come afterwards".⁽¹⁾ The whole difficulty arises through an unwarranted use of the word conversion. In its proper sense conversion can only be applied to the last step of a number of series, and the condition of the individual subsequent upon that step. There appear to have been two conceptions of conversion held in

(1) D.L. Moody and His Work - Daniels - page 181.

revival circles. In the first conception a sinner is said to be converted, and then to grow in grace often amid great struggles such as we have witnessed under prostration. In the second conception, and the one which is satisfactory, the growth in grace with struggles ends in conversion. What content are we to give to this word conversion? The only view which can justify Moody's conception is that conversion in his use of the term implies merely the turning of the mind (^vo~~as~~) towards God whereas the remainder of the personality has to be brought into line, and usually this happens with a certain appearance of struggle. In this sense there is not so great a divergence between his view and ours for before prostration can take place there must be a turning of the mind towards God. Yet we do not use the term conversion here but reserve it for that purified condition of the soul in which, having passed through prostration and suffering, it reaches the peace of God which passeth all understanding.

The suddenness of Conversion makes no difference to the above statement because conversion

here is the result of the incubation of a complex whose apparently baffling effects were the only conscious tokens of its existence.

It is a pity that this passage which we have just quoted shows in itself a contradiction for it declares Moody's belief that a holy heart could be attained without a life long struggle and yet a warfare following conversion is acknowledged. Perhaps it is best to recognise that what Moody meant in the first instance was that by focusing the attention upon God and not upon the impeding sin the unnecessary protraction of the struggle could be avoided. The Law of Reversed Effort partly explains this but the strength of power behind the conversion process can only be properly acknowledged when we see God giving Himself to those who have turned to Him.

Primitive Traits.

We have seen how the instinctive nature of man provides the temptations of his life and often leads to sin, and it is now time to turn to the reactions by which the sinful soul seeks to work off its burden. The material is copious and will require some sifting. It was Davenport who gathered all those manifold reactions and called them "Primitive Traits" but except in the case of prostration he did not offer any explanation that would account for the particular traits. By his very definition he repels any suggestion that they were pathological. His solution for those manifestations, "en masse", is that a former type of behaviour is resorted to in times of emotional crisis. While prostration alone concerns us a study such as this must take account of the other forms. It will be best to survey the different groupings and then ask ourselves what lies behind those weird forms.

The Holy Rollers. Dr. Schofield gives an account of them as follows "Frenzied hugging and kissing and rolling on the floor are amongst the evidences that these people are surely under some spirit influence." (1)

(1) Christian Sanity Schofield page 96.

In the life of Samuel Chadwick we find a reference viz. "As I write there is a sect before the Judges in New York called the 'Holy Rollers', and there are many others of the same sort. The churches have come to dread everything associated with the name of holiness."(1) J.B. Watson merely mentions the Holy Rollers (2) and it is disappointing that he has not offered even a tentative explanation of their conduct since it would have been interesting to see how such phenomena could be accounted for on the assumption of conditioned reflexes. He would have required to show anatomical affinity of the body for this type of religious exercise. While we would claim this behaviour as being instinctive, he would seek to demonstrate it as due to conditioned reflexes. There is however a truth in the viewpoint of the behaviourist which ought not to be missed. While we may not agree that the structure of the body accounts for a reaction however simple, we must admit that structure makes instinctive reaction possible. This is quite a sound premise, so long as we are careful to safeguard our view by admitting the manipulative ability of the instinct to adjust those structures as they are required. We must return back to this anatomical affinity. Several

(1) Samuel Chadwick - Dunning page 148.

(2) Behaviourism - J.B. Watson page 147.

species of animals roll on the ground but exactly why they do so no one appears to know. It may be that just as the stag breaks his antlers against the rock so as to stimulate the growth of new ones, so the animal's fur may be torn out and new growth facilitated. The rolling may even be due (as in the case of the sheep) to remove an irritation. Why should man have this atavistic tendency? The writer has questioned one witness of this "Holy Rolling", and is assured that it was very awkwardly performed in comparison with the animal agility in such behaviour. Evidently there is an attempt to revert to an instinctive mode which evolution has made very difficult because man is a biped. The only solution which we can offer is that the knowledge of sin is to man what cutaneous irritation was to animals, and that instead of seeking relief from sin in forgiveness he may have reverted to those lower forms which would be an "unconscious" reaction in place of the conscious one known in Christian Experience. We must not allow ourselves to be shocked at what seems man's occasional return to the flesh-pots of Egypt instead of going on to a land where there is promise of forgiveness.

Using all fours. A similar atavism for which no solution is given is the tendency under excessive excitement for people to endeavour to become quadrupeds. Brian Lunn in his book on Luther gives an account of the Munster Prophets in which he makes mention of this peculiarity e.g." In a religious frenzy Knipperdolling walked on all fours and then threw himself on to men and breathed into their mouths, saying, "Receive ye the Holy Ghost". On another occasion Knipperdolling was moved by the Holy Spirit to execute obscene dances before the people." (1) Had this been an isolated case it could have been written off as psychosis or mental disease but it has happened on many occasions especially in America. Where there is this return to animalism the only alternative to considering it as instinctive and related to the evolutionary process would be to consider the question of imitation due to suggestion. If it could be shown that when a member of the audience wriggled like a snake along the ground the preacher had been referring to sinners as snakes and vipers then the phenomenon is explained as quite simple. The difficulties in the way of accepting this easy conclusion are two-fold for, firstly, there is no evidence

(1) Martin Luther - Brian Lunn

to relate the preaching and the conduct of the audience, and secondly this solution is too simple for there must be a native capacity for such acting.

The Holy Jumpers. Dr. Simpson Marr says of them, "From amongst the Methodists of Cornwall appeared the quaintly named Jumpers, who in outlook and doctrine were allied with the Quakers. The name was applied to them in derision because they leaped and danced like David before the Ark, giving vent to loud cries all the time. Some settled, like the Quakers, in America, and Kurtz believes some may still be found there. A similar sect were the Shakers, who originated in the Cevennes and came to England in the year 1705. The name 'Shakers', was given to them from the quivering motions of the body as they went through their solemn dances." (1) It is needful to point out that such scenes are not necessarily religious but are merely forms of the religious activity. The view of religion which now commends itself is not the old faculty one but the one which sees in religious activity the ordinary mind with its functions directed to a religious object. So here we have religion, which can

(1) Sex in Religion - G. Simpson Marr. page 153.

manifest itself in the highest idealism, percolating through evolutionary relics. If this jumping is instinctive, (and there seems no reason to doubt it) the question is how to relate the man who leaps, because the joy of the Lord is in him, to an instinctive line of action. The hart springs forward at the sight of the running brook, and the frolicking of the lambs is the reaction to the green meadow which calls to something deeper in their 'biological' experience. Perhaps it is not so difficult to understand this jumping, if a man is a new creation in Christ. So long as man's energy is not exhausted in jumping but reserved for those efforts whereby he may appropriate grace little harm seems to be done. Unfortunately this more reasonable Christian joy of jumping tends to become discredited by the extravagances which appear at times. Cannon who has written a remarkable book on glycosuria or blood sugar has drawn attention to the phenomenon. "In 1740 an extraordinary sect, known as the 'Jumpers' were in Wales. According to the description given by Wesley, their exercises were not unlike those of certain frenzied Indians. "After the preaching was over,"

Wesley wrote, " anyone who pleased gave out a verse of a hymn; and this they sang over and over again, with all their might and main, thirty or forty times, till some of them worked themselves into a sort of drunkenness or madness; they were then violently agitated, and leapt up and down in all manner of postures frequently for hours together." Some were torn with a kind of convulsive motion in every part of their bodies, and that so violently that often four or five persons could not hold one of them. I have seen many hysterical or epileptic fits," he wrote "but none of them were like these in many respects." Our final comments are two in number. First the study of abnormal psychology gives better understanding and appreciation of that which is normal. A soul may be prostrated with sin or jump with joy over forgiveness. Second, this last remark of Wesley's shows that we are not dealing with pathological conditions so much as with primitive traits.

Barking.

This may seem a strange concomitant of religion, and, if some apology were demanded for considering this despised trait, we might remind those who cavil that Freud hears in the singing of the birds an expression

of the sex instinct. Dr. Schofield says e.g. "On Monday a woman began to bark like a dog. Another went off into hysterics and fainted. She then rose up and with a fixed stare and arms rigidly stretched out began to wander round the room creeping and gliding like a snake." (1) Farges has also noted this barking and says e.g., "I know of nothing more afflicting and horrible than these scenes of frightful convulsions, vomiting blood, hiccoughs, spasms of pharynx and oesophagus, delirious words, incoherent cries, unnameable roaring and barking of a wretched woman that rolls and writhes on the ground." (2) Possibly the barking would be better designated by the word 'grunting'. Anyway we have probably something of the same nature as speaking with tongues a regression to a more primitive form of speech. A man who cannot find words to express his thought grunts reminding us of the animal's endeavours to express itself.

Dancing. So prevalent is the practice of dancing as a form of religion that some apology would seem called for when it is catalogued under Primitive Traits, but such a

(1) Christian Sanity - Schofield. Page 95.

(2) Mystical Phenomena - Farges. Page 474.

line of approach may be deemed proper when we remember that in the more spiritual faiths this kind of worship has been superseded. As Edwin O. James reminds us it was early man's religious observance. "Here, then, as at Trois Frères, is another indication that Early Man danced out his religion, and it is further corroborated by dancing figures wearing animal masks in the cave paintings at Abri Mège in the Dordogne, while in a Magdalenian site at Lourdes there is a man-like figure with a horse's head". (1)

There is a type of Prostration which results from wild and uncontrolled dancing and this can be seen in the excesses of a group known as the Dancers who made their appearance in 1374 on the Lower Rhine and who danced in honour of St. John. They danced hour after hour sometimes in twos or in crowds until in absolute exhaustion they sank down. Then convulsions set in and with them a severe abdominal pain. The interesting fact is that the methods of restoring the prostrate consisted of cloths wound tightly round their waists, punches rained upon the abdomen and in

(1) The Beginnings of Man - E.O. James. Page 137.

some cases they were literally tramped upon. If we understood those symptoms and their cure we might have something more constructive to offer as an explanation than the contemporary view. If the dancing were of psychological origin we might assume that there was a complex in the unconscious which demanded a fuller expiation than even dancing and so extra assaults brought peace. This explanation is unsatisfactory because we would have to account for a complex in everyone who felt an abdominal pain. A physiological answer is possibly nearer the truth. They had been dancing continuously for hours and a contracting stomach gave notice of its demands. By the, "alternation of attention," as John McCurdy would call it or "suppression" as H.R. Rivers would designate it, the binding of cloths upon the abdominal muscles or raining of blows thereupon would focus the attention on this peripheral region instead of on the stomach. There are of course other explanations such as the possibility of the nerve-ganglion of the stomach being affected by such prolonged excitement but our main purpose is to show that this has nothing to do with prostration

from conviction of sin in which the mind is fully aware why the body is prostrate. At the same time instead of declaring this to be diabolic it would be more scientific and psychological to say it is instinctive. If one were to ask what instinctive basis there was for dancing the prompt reply would be that it is an expression of the sex instincts, and this would be in agreement with the findings of modern psychology which sees religion as a sublimation of the same instinct. This would certainly explain the prevalence of dancing in religious circles for, if both dancing and religion are sublimations of the same instinct, they are likely to be seen as partners. The mind of Leslie Weatherhead would seem worth quoting here, "There can be no reasonable doubt I think that originally dancing was a preliminary to the short courtships of primitive days and was looked upon as a preparation for sexual intercourse." (1) Obviously, if we regard dancing as a primitive trail in religion it is something which should have been left behind.

(1) The Mastery of Sex. Weatherhead. Page 204.

Another reason for regarding dancing as instinctive (especially this religious type) is, that the victims were able to endure beyond their ordinary strength.

Those sources of energy which are tapped so often in psycho-analysis and in hypnotic states seem to have been in action here. Cannon who is an able physiologist drew attention to this sustaining power but he claimed those wild dances as establishing proof of his finding about the force of adrenalin which we will later see is the secretion of the suprarenals above the kidneys. (1)

No doubt Cannon is right about his physiological discovery, but that does not invalidate the initial action of the unconscious in inaugurating the instinctive action.

The Jerks. Stevens has pointed out that the Jerks were very prominent in the Kentucky Revival. (2)

Kaltenbach goes further and offers a physiological description. "The shocks identified as jerks - the strange movements of which Samuel Blair spoke in 1740 were in their origin spasmodic contractions of the muscles of the arm but soon the jerks were produced

(1) Bodily Changes in Pain, Hunger, Fear & Rage -
Canon page 76.

(2) Psychology of the Christian Soul - Stevens
Page 211.

in other spots particularly in the neck which caused movements of the head from front to back or from left to right so rapid that one could not distinguish the features of the face. "Some people have told me that these moments were among the most pleasant of their life."⁽¹⁾ However much we are indebted to the work of Kaltenbach we cannot accept his description as final for to do so would be to fall into the fallacy of the Behaviourists to whom physical adaptability is the solution of all such problems. The only alternative is to believe, because we have no such proof as in the case of the other primitive traits, that there is an instinctive basis here also.

Prostration. This Primitive Trait is mentioned here to remind us that any light thrown upon the other Traits may help to illuminate the phenomena of Prostration. The type of consciousness which may give rise to prostration finds an illustration in the analysis which Lang gives of conversion. "Whereas the obstructions in the type of conversion process hitherto examined spring from an inability to find harmony in the ideas of self, this latter type finds self expression impeded by a conscious disharmony in the relationship between the

(1) Etude psychologique "Des plus anciens" Reveils Religieux - Kaltenbach, page 135.

self and God which springs from an attitude of fear. For fear depresses the self sentiment and obstructs activity." (1) The part which fear plays in prostration is discussed elsewhere.

In summing up the question of Primitive Traits in general, the observations of several psychologists will interest us. Here again it is necessary to interrupt and remind ourselves that there are Primitive Traits which must be distinguished from pathological signs although the mechanism of expression is somewhat similar, just as ordinary growths and malignant growths may up to a point observe similar laws. Weatherhead shows how the mind which is in conflict may resolve the unhappy situation by a physical symptom. "Many nervous breakdowns, however, also the result of anxiety, produce even more disquieting physical symptoms. Without going into the matter too technically, we may say that if the mind can produce a physical symptom which eases the mental conflict, it will do so, even if the symptom be a paralysis, lameness, a stammer, dumbness or any particular kind of physical disability. It is as though

(1) A Study of Conversion - Lang. Page 104.

the mind said to the patient, "You cannot stand this conflict any longer. Here is a physical symptom which will provide a means of escape." (1) A wealth of information about Primitive Traits appears when we compare them with this other way of relieving mental tension. The first observation is that Primitive Traits assert themselves under the stimulus of strong emotions but pathological expressions occur in the "cold blood" of everyday life, and to this we must add that while the cause of paralysis is unconscious and so unrecognised by the patient the person in the grip of a Primitive Trait is usually conscious of what has caused it, even although ignorant of the mechanism. A second observation is that reversion to a Primitive Trait in a religious revival is less desirable than directing the energy so aroused to a spiritual end. A third observation is that there is a greater diversity of pathological signs than of Primitive Traits. In Primitive Traits we see a much lower part of the mind working. Under excitement, when Primitive Traits show themselves, more of the unconscious seems available for introspection just

(1) Psychology and Life - L. Weatherhead. Page 258.

as the strata of geological formations are open to inspection in times of earth movements. This was the point of our first observation where the normality of the emotions and the daily routine effectively hid the complex which originated the pathological symptoms. Our conclusion would be that Primitive Traits can be recognised as instinctive because of their fairly uniform manifestations, but pathological signs are much more diverse, suggesting the working of imitation.

Our view that on the whole Primitive Traits are not pathological has the support of Dr. Schofield. We have added "on the whole", because in a gathering of hundreds of people one cannot be certain that no neurotic people were present. Let us hear what Dr. Schofield says. "In the first place, as a medical man, I feel that, while much extravagant behaviour can be attributed to mere imitative hysteria, some of the power behind the manifestations is supernatural rather than pathological in character. It seems from evidence that this power is of two sorts - the genuine and the false." (1) In our detailed discussion of prostration

(1) Christian Sanity - Schofield. Page 97.

as it occurs in crowded assemblies we will see how true is Dr. Schofield's differentiation, for, apart from the neurotics who are to be found in most gatherings, there are two groups showing Primitive Traits one of which is genuine and the other imitative. The genuine group are passing through an experience which is manifested in a Primitive Trait which we have reason to believe has an instinctive basis. What Dr. Schofield calls spiritual we have called instinctive. The difference is more apparent than real because, when we come to relate, "instinct," (which at present we are isolating so as to study it scientifically), to the larger work of Revivalism, we will find it is one of the media through which the Holy Spirit works. An illustration of how a movement may be composed of those who have an experience and those who are merely imitative is to be found in the life of Luther when he left the fortress to take charge of the Reformation. Brian Lunn recounts that, "Stirred superficially by their leader's words, but without sounding the depths of what he said, they had compensated by violent action their lack of real sense of religion. In fact they had evolved their own form of

"works-holiness," and this consisted in destroying the works of art, in which the best element of Catholic works-holiness expressed itself."

It would seem a pity that those who are most interested in Revivalism should have suffered such heart-burning because of the Primitive Traits which at times have appeared. Bardsley can write, "Many people are today frankly nervous about revival. They read of the strange extravagances that have sometimes characterised spiritual movements in the past." As we will have cause to seem Primitive Traits, while they are the expression of the working of the Holy Spirit in a genuine group but at a lower level, do reveal that the Spirit is there. The presence of a pseudo group whose acts are due to the laws of imitation may be deplored but not any more so than other conduct which arises from communal solidarity.

Relation of Primitive Traits to Automatisms.

Automatism is a very general term which requires to be defined before we can state its relationship to the primitive traits. Automatic is used in a physiological sense where movements originate in nerve centres. As an

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- (1) Martin Luther - Brian Lunn. Page 200
 (2) Revival - Cyril Bardsley. Page 33

illustration we may take the continuous action of the heart whose life long movements, systole and diastole originate in the medulla oblongata. With a few possible exceptions the heart-beat is purely automatic. The phenomena with which we have to deal in primitive traits do not come into this category.

In some cases it has been used to describe conditions in which conscious control has been lost and when self-consciousness itself is supposed to have been set aside. Barbour ⁽¹⁾ has used the term in the sense of a fugue. Now a fugue is a condition in which the patient suddenly leaves his previous activity and goes on a journey which has no apparent relation to what he has just been doing, and for which he has a complete amnesia afterwards. ⁽²⁾ In this sense our phenomena are not automatic for in prostration the sinner was **often very** painfully aware of his spiritual condition and condemnation. A primitive trait is not a fugue.

Dr. Myers appears to have used automatism in the sense of an unconscious impulse on at least one occasion. Professor James says in speaking of incursions from an ultra-marginal life. "The impulses may take the

(1) Sin and the New Psychology - Barbour. Page 188

(2) Text book of Psychiatry - Henderson and Gillespie
Page 456.

direction of automatic speech or writing, the meaning of which the subject himself may not understand even while he utters it, and generalising this phenomenon, Dr. Myers has given the name of automatism, sensory and motor, emotional or intellectual, to this whole sphere of effects, due to, 'uprushes' into the ordinary consciousness of energies originating in the subliminal parts of the mind." (1) If we are to maintain the unity of the mind (and this seems necessary if we remember the embryonic development of the brain) we can hardly speak of unconscious thinking as purely automatic. Better would it be to follow the leading of Janet and call an automatism an "inferior tendency", if it is to be used in this sense of mental subconscious activity.

The use of the word automatic with regard to the phenomena we are studying is most unfortunate, but since others have employed the term we must consider it. The word should only be used in a physiological sense where a pure and simple reflex is meant. Even here a reflex is but part of the, 'élan vital', and contributes toward life which has meaning and purpose. As Sturt

(1) The Varieties of Religious Experience - W. James.
Page 234.

says, "The best observers now agree that the behaviour of the lowest active creatures cannot be explained by automatism, and that the movements of an amoebam pursuing a smaller amoeba, imply cognition of an object." (1)

When this unity of the mind and its precursors the nerve ganglia are kept in view, many actions which are regarded as unconscious and automatic are seen to be but part of one process. On such grounds certain states of consciousness as are found among the mystics can be explained. That sense of compulsion whose force is felt but whose origin is unknown may be subconscious but it is not as an inferior part of the mind, automatic. Madame Guyon describes a condition which has been called automatic in which actions ceased to be under the control of her conscious will and appeared to be controlled by God. Automatic is here applied to unconscious mental processes.

Automatic can only be applied where the act is involuntary. What we have called primitive traits Ames has regarded as of "powerful and quite involuntary motor reactions." Yet he says in the next sentence. "Such phenomena, partly because they were so largely involuntary, were signs of grace as the familiar "works",

(1) Principles of Understanding - Sturt. Page 201.

could not be." (1) Now he ought to be consistent. Motor actions cannot be both "quite involuntary" and at the same time, "largely involuntary". Ames has tried to describe as automatic what is not involuntary. The worst offender in this respect was Le Bon who says that, "Its acts (the crowd's) are far more under the influence of the spinal cord than of the brain. In this respect a crowd is closely akin to quite primitive beings" (2) This is reducing men in a crowd to automata in the extreme. Neither physiologically nor psychologically does it do justice to the worst crowds. We might say that primitive traits like the acts of crowds are subconscious phenomena but never reflexes of the spinal column. Le Bon does not use the word, 'automatic', here but its synonymous term spinal column.

We can only state that it would not be expedient for us to take each primitive trait and emphasize how superior it is to each automatism for we have already suggested an instinctive origin, but we can take the features of prostration or the, 'fallings', as they have been named and see wherein they differ from automatisms.

(1) Psychology of Religious Experience - Ames -
Page 385.

(2) The Crowd - Le Bon. Page 40.

An automatism is involuntary. The various phenomena associated with prostration reveal an ability to react in devious ways to the stimulus.

Prostration again is a reaction stimulated from the ideational centres of the brain, which is a type of reaction only possible to a fairly high mental development and in this way appears infinitely apart from an automatism.

If the development of mind and brain have any dependence upon each other, then we may accept any evidence which such a process offers. The order of development appears to have been as follows, viz. posterior vesicle, mid-brain, and anterior vesicle, the last being the highest biological point and the basis of building for the incorporation of man's highest powers. The present stage shows such a succession and progress viz., medulla oblongata, cerebellum, thalamii and the hemispheres of the cerebrum. Reflexes belong to the spinal cord and oblongata. By the time we mount to the thalamii we have possibly reached the area of the subconscious mind and here the determinism of the reflexes is lost sight of and will play a more important part. Primitive traits, if they are in any way due to neural dispositions, are connected with the

optic tholumus. Such a mapping, of course is tentative but is supported by the research of some able biologists and psychologists. We need only mention that to Professor Lloyd Morgan instincts are subcortical. This of course might still mean a location in the cerebrum.

Primitive traits such as prostration are accompanied by so vivid a consciousness that the term automatism seems out of place. If we accept with Dr. McDougall the idea that the brain and its biological predecessors are the vehicle which is used by the soul it would be preposterous to think of the soul as expressing itself in the lowly protoplasmic reflex when in a religious sphere it is dealing with eternal values.

Prostration as the Instinct of Self-Preservation.

We come now to the core of our investigations and ask ourselves frankly whether these phenomena are instinctive and, if so, to what instinct they belong. Our answer is that the instinct of self-preservation is our explanation of what has been a baffling problem. However, such a thesis requires proof which will convince others as well as ourselves.

We can quote Professor James in support of our thesis for he says, "There are certain other pathological fears, and certain peculiarities in the expression of ordinary fear, which might receive an explanatory light from ancestral conditions, even infra-human ones. In ordinary fear, one may run, or remain semi-paralysed."⁽¹⁾ Attention has already been drawn to those who lay prostrate on the ground and such as could not move from their seats on account of their paralysed condition. One has only to remember what Allen said about the preaching of Edwards. "Some, it is true, may have been paralysed by the fearful motives which he invoked, so frightened by the horrors of the dangers he described, as to weaken the capacity for action."⁽²⁾ This can be certified by others or even read by those who care to

(1) Text-Book of Psychology - W. James, page 413.

(2) Jonathan Edwards - Allen, page 112.

study Edward's published sermons. His terrible sermons had vivid imagery based upon premises which are absurd to us but which were fundamental to those who heard him; indeed the chance of the throw was against every man before he began. It was only a probable chance of life against a probability of Eternal Death. In the case of man this paralysis attacks the will.

Professor James is careful to distinguish between the paralysis of prostration and the so called death-shamming instinct shown by many animals. In his opinion it does not require all the intricate manoeuvring of death simulation. We may add here that when Professor James moves in this point he makes it incumbent upon us to show that prostration on the other hand is not mere collapse. It is interesting and a great support to our contention to find that he declares that, "It is simply a terror-paralysis which has been so useful as to become hereditary. The beast of prey does not think the motionless bird, insect, crustacean dead. He simply fails to notice them at all, because his senses, like ours, are much more strongly excited by a moving object than by a still one."⁽¹⁾ Professor James takes this to be the

(1) Text-Book of Psychology - W. James, page 413.

explanation of the crouching immobility of some melancholias, insane with general anxiety and the fear of everything.

We claim that such instinctive tendencies may appear in those who are not pathological as well as in the case of those who are. As we will see in a future chapter shock may be largely responsible for this. Professor James himself has said in dealing with the transitoriness of instinct that those connected with self-preservation may hardly be transient at all. As a disciple of Freud says, "To what changes of instincts were we thus subjected even before birth! And yet who can tell what remnants of instincts from the earliest animal epochs still somehow cling to us to-day among the multitude of inherited habits of our human ancestors; thus, for example, mimicry in our emotions of joy, pain and anger automatically sets in motion the same sets of muscles as we can observe in animals."⁽¹⁾ It is such an instinctive basis that we are going to explain such an experience as this. When the Reverend Mr. Sage of Resolis was prostrated with grief, this paved the way for prostration from conviction of sin for as he says,

(1) Psycho-Analysis for All - Urbantschitsch, page 22.

"I became humbled, I made another attempt to pray. But all my sins stood out before me - the sins of my youth, my daily omissions and commissions. I flung myself on the floor, not to pray, for I deemed that useless; but to wait like a condemned criminal for an irrevocable sentence." The idea in this minister's mind appears to have been that his wife's death was a judgment on him from God. Again his inability to pray reminds us of what Professor James has said about paralysis. We are entitled to hold that self-preservation provides an explanation of such experiences unless anyone can produce a theory which is worthy of the same serious consideration.

We are reminded by Professor Thouless that we have instincts of submission as well as instincts of assertion.⁽¹⁾ We will have to show that the instinct of self-abasement does not explain prostration which is concerned with evasion. A similar argument could be applied to the instincts of submission for the prostrate individual does not wish to submit with the idea of a penalty in his mind. Only the idea of forgiveness could turn prostration into submission. Now this is just what happens in the experience of

(1) Control of the Mind - R. H. Thouless, page 179.

prostration. The idea of submission would not do justice to the positive character of prostration.

Having accepted what help we could from Professor James we turn now to the stimulating work of W.H.R. Rivers in his "Instinct and the Unconscious." Despite the adverse criticism which McCurdy has offered of River's work in "Problems in Dynamic Psychology," the phenomena we are discussing have so much in common that a comparison with the findings of Rivers will prove very explanatory.

The task which Rivers set himself was to place the science of psychotherapy on a biological basis, or rather to show that its problems were on that basis. He commences with the "All-or-none principle". Rivers of course is dealing with the psychology of war neurosis in which the instinctive reactions to danger were predominant, and it is this which makes his work so valuable for us. There may appear to be a great gulf between the fears originating on the battle field and those aroused in a revival meeting. It is only fair to state that often the fears aroused in revivals have been stronger and more painful than those of war for the obvious reason that under the latter conditions men could do something to save themselves. It might,

of course, be objected that in utilising the work of Rivers we are reverting to pathological conditions. Our first answer is that undoubtedly some prostrations are pathological and will be definitely treated as so. Our second answer is that pathological conditions are usually merely an exaggeration of those of normal healthy life.

Let us seek to understand what he means by his, "All-or-none principle." He tells us, e.g., "If an animal is to flee from danger it is essential that this reaction shall be carried out as completely as possible. There is no opening for graduation of the degree, and rapidity of flight, and probably in the most primitive forms there is little power of regulation, while flight may continue long after the animal is at a safe distance from the source of danger."⁽¹⁾ This, "All-or-none principle," may explain those cases where we have seen complete prostration with hundreds reported to be lying as if dead. When we remember the excess to which some sin-stricken people have gone we can appreciate his statement that the extent of the flight is usually quite out of keeping with the nature of the danger, real or imaginary, to which the emotion and its reactions are due. Where he speaks of flight we speak

(1) Instinct and the Unconscious - Rivers, page 61.

of prostration believing that the law holds good, since those are alternate functions. Equally valuable is his reminder of how, a trained fighter may lose his head and return to the "All-or-none principle" fighting blindly and failing because he no longer regulates his actions according to the nature of the situation. So man returns to his primitive traits at other times as well as in religious revivals.

Rivers, of course, associates suppression with the "All-or-none principle," and while we are not concerned at this point with suppression we must nevertheless see what he means by it. Obviously his use of this word is unfortunate because of its volitional colouring. He really means what we do when we use the word "repression." Suppression is a conscious function and repression unconscious. An animal in danger resorts to immobility and this is achieved by the suppression (we retain Rivers' own word for clarity) of the other possible means of reaction. This total suppression is due to the "All-or-none principle," and is protopathic. Rivers connects this with the epicritic function, which modifies the "All-or-none principle." The purposeful forgetting of Man is related to the suppression whereby our

arboreal ancestors were able to make progress by forgetting (suppressing) their terrestrial reactions. While Rivers is probably right in his general concepts, McCurdy has taken exception to his extensive use of suppression claiming that alternate function and attention are possible explanations for some conditions which Rivers explains as due to suppression.

Rivers offers five types of reaction as due to the danger instincts. We have already noted flight from the camp-meeting or the hall by those convicted of sin. Aggression we have seen in those who opposed the evangelist, and even sought to do him physical harm. Manipulative activity could be used to describe those who twisted their hands or held on to the seats to save themselves from being cast into hell. One case has been noted of a prostrate man on the ground who clutched the earth to prevent himself from being drawn down into hell. Immobility and Collapse, however, are our supreme interest as being our basis from which we hope to show that prostration reaches right up to what will be termed our spiritual experiences.

Dr. Rivers does not neglect to point out the physical features of immobility, for he mentions the

changes in the distribution of pigment, which increase the chances of safety of the animal by making it indistinguishable from its back ground. The (Scottish Highland) hare brown in Summer and white in Winter appears to illustrate this protective mechanism.

However, as we have seen, the principle of prostration reveals much more activity than immobility. Dr. Rivers recognises that immobility is the complete, "All-or-none principle," and that this cannot be expected on all occasions for suppression is not always complete. One of the incomplete forms, if we may call it so, is collapse, which is Dr. Rivers' fifth reaction. This has been a real difficulty because the tremors and irregular movements which accompany Collapse appear to be useless for protective purposes and even fatal to defence. We have already shown that what might by some be regarded as useless automatisms have a value in relieving pain. It is obvious that we cannot remain long on this, "All-or-none principle," so evident in immobility. The suggestion of Haller which Dr. Rivers quotes, i.e., that those movements show the hidden animal and so lead to its destruction, and in doing so eliminate the more timid members of the species, is for many reasons a hopeless solution

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 to a difficult problem. Dr. Rivers' own suggestion that they are due to a failure of the instinct of self-preservation has much to commend it. He regards the instinctive reactions to danger as having been overlaid by reactions of other kinds. If Dr. Rivers had held to immobility alone as the danger instinct we would have had difficulty in accounting for the various phenomena which we have found associated with prostration.

The word prostration as we have used it does not imply entire immobility except in the case of those who lose consciousness. All we claim is that like Dr. Rivers we believe that immobility is the complete response of an animal or Man to danger signs. The experiential life of man so much richer than that of the animal brings in complicating reactions which tend to hide the simple principle of, "All-or-none." Perhaps it is better to quote Dr. Rivers himself, "It is noteworthy that collapse with tremor seems to be especially characteristic of Man in whom all the different modes of reaction to danger found in the animal kingdom are present in some degree, but no one of them so specially developed as to form an immediate

(1) Instinct and the Unconscious - Rivers, page 55.

and invariable mode of behaviour in the presence of danger."⁽¹⁾ We have noted far more cases of prostration which would be covered by collapse with tremors than by immobility. The great variety of our phenomena are an illustration of what Dr. Rivers has written.

Dr. Rivers' contention that collapse and terror occur especially when there is frustration of an instinctive action can be proved from our evidence. The impulse to prostration is natural under danger but the individual has a self-regarding sentiment which hinders him, or tends to do so, from collapsing before the eyes of his fellow-churchmen.

In view of the fact that so often prostration has been called hysteria we will require to consider the point. There is a considerable diversity of opinion about hysteria, indeed Dr. Rivers has been forced to acknowledge two types one of which is related to the instinct of self-preservation and the other to the instinct of sex. The first type of hysteria is related to ^{the} instinct of self-preservation and reveals as its symptoms amnesia etc., such as

(1) Instinct and the Unconscious - Rivers, page 56.

incapacitate the soldier from further military service. This we do not find in revivalism. The other type of hysteria is expressed in such symptoms as are designed to draw attention to the individual and this is the opposite of what we expect where evasion rather than attraction is the purpose.

Before we pass from the help we have received from Dr. Rivers there is rather a difference which must be faced. In our study of prostration we have given an important place to the pain and suffering of those convicted of sin. Dr. Rivers claims that where immobility is complete, i.e. where the instinct is given full expression, there is neither fear nor pain. This was quite true of the sinners who became unconscious. As we have remarked few cases out of the aggregate approximate to this perfection, so our many cases of fear and pain show how experience has interfered with the instinct. Our debt to Dr. Rivers is very great indeed.

The view which we have offered finds corroboration from Principal Hughes who says, "In conversion again, as in all religious experience, the basal instinct is

that of self-preservation and not sex, as so many Psychologists think. This is clear from the fact that the prevailing emotion in the stage preceding conversion is fear. It will be recalled that Starbuck puts fear first in the list of motives. On a careful analysis we should probably find that fear - fear of some kind - is present in almost, if not every case. Dr. Drever emphasises the fear of a loss to the self, more often it is fear of punishment, especially in those communities where the torments of hell are graphically described, and there is fear of having committed the unpardonable sin. This fact of the prominence of fear in the experience is sufficient to overthrow the contention that in the adolescent, for example, it is purely a matter of sex. Rather it is the instinct of self-preservation that is prominent."⁽¹⁾

We have quoted Principal Hughes at length because the contention that prostration is due to the instinct of self-preservation is of paramount importance to our thesis. The only difference is that we may have given a larger place to the sex instinct than he does.

(1) New Psychology and Religious Experience - T.H.Hughes, page 238.

We do not for a moment claim that conversion or even the conception of sin is purely a matter of sex. Our position briefly is this - we have to account first of all for the conviction of sin. This we found to be largely though not entirely due to the basal instinctive life, and that out of all the instinctive reactions sex appeared to account for more convictions than any other reaction. Now, once this conviction was implanted in the mind it became a concept which aroused fear with its accompanying instinct of self-preservation. The back ground supplied by popular preaching was of a vengeful God.

We have already noted the alternative of flight, but Principal Hughes adds an aspect which we ought not to forget for man living a life of experience, which the animal never knew, has possibilities of flight from his conviction. Dr. Hughes says that, "A man under conviction of sin, and the fear that dominates the mind in that conviction, may try to fly from it, and this is often what occurs when a man in the condition plunges deeper into sin and, tries to drown the voice within in pleasure, drink

or vice. This may be regarded as flight away from danger, even though it may only be in imagination."⁽¹⁾

We may add that the possible result is, that if the voice of conscience still survives and this flight fails, the sinner may revert to prostration as a form to which his debauch will have made him particularly susceptible.

In terminating this section of our discussion we have really probed to the basis of our phenomena and reduced prostration to the instinct of self-preservation. Of course, there are many spiritual features in prostration, and we do not suggest that an instinctive basis can totally explain it. We would go so far as to maintain that the only complete explanation is on the spiritual level. However, we felt it necessary to reveal the basis of the experience and in this we know that our explanation is well founded. Support is lent to such an explanation when we read a letter written during the war by a Christian lad who says, "On hearing the report from a German gun, every ear is strained for the sound of the screeching shell. At the first bang every head is

(1) New Psychology and Religious Experience - T.H.Hughes, page 238.

hidden in some corner or behind any structure close at hand. Often men throw themselves face downwards on the ground."⁽¹⁾ Life is a whole, and while a Revival Campaign and a Battle Field may seem very remote we may expect the same reaction to any appearance of danger. We have already seen that this was Dr. Rivers great contribution for he demonstrated the relation of danger and immobility. Although McCurdy has offered a very strigent criticism of Rivers he also acknowledges that "Any system of psychology must rest at bottom on certain laws analogous to those of biology or else the system is wrong or the biology wrong. Biology being an older, more tested science it is safe to assume reliability for its more fundamental tenets. It is natural, therefore, to test the validity of any new psychological theory by looking to see if it be biologically sound."⁽²⁾

(1) The Heart beneath the Uniform - J.G.Grant, page 88.

(2) Problems of Dynamic Psychology - McCurdy, page 211.

Sublimation in Prostration.

Although we have succeeded in reducing prostration to its basis in the instinct of self preservation the value of prostration can only be measured when it has been sublimated into religious experience of the highest order.

There is nothing unworthy in having so reduced prostration to this instinctive level. Even on this lowly basis of immobility it has a value for, as Professor Waterhouse says, "Even where fear paralyses action it does not necessarily follow that it is disastrous because immobility is often the best protection, as in the case of the small bird which, "freezes" motionless when it sees a hawk and by that means escapes notice."⁽¹⁾ It is quite comprehensible that the mechanism by which man sought to evade death should in more civilized days be sublimated into prostration before God. In this transformation of course prostration has become a much nobler thing than a mere type of evasion.

Dr. McDougall has recognised the survival in

(1) Psychology and Religion - E.S.Waterhouse - page 191.

primitive man of this type of instinctive reaction for he says, viz., "In most animals instinctive flight is followed by equally instinctive concealment as soon as cover is reached, and there can be little doubt that in primitive man the instinct had this double tendency. The sudden stopping of heart-beat and respiration and its paralysis of movement in which it sometimes finds expression are due to the impulse to concealment, the hurried respiration and pulse and the frantic bodily efforts by which it is more commonly expressed are due to the impulse to flight."⁽¹⁾ Dr. Rivers also noted how habitual concealment had become in some animals which only cross open spaces at a point where they can be partially screened by large boulders.

We might claim the support of Barry who says that, "Our mental lives, just like our bodily organs, have only come to be what they are by a long course of development and in them we can read their history. It is therefore only to be expected that some of the peculiarities in the mental activities of men will be found to have their explanation in the animal basis

(1) Social Psychology - McDougall - page 53.

upon which they rest, and the rational in the less
 than rational."⁽¹⁾

It might be objected that we have demonstrated the phenomena of prostration in man and the supposed basis in instinct of self-preservation in the animals, but we have said little of primitive man as the connecting link in the chain of sublimation. E.O. James states that Professor Macalister thinks it was cave life that first aroused the religious emotion, but in the free life of the Lower Palaeolithic, when man roamed over the plains and beside the rivers, and found his food with comparative ease, there was less to direct his attention to the supernatural world. With the advent of the harder life of the Wurm glaciation, when the Mousterians were driven for shelter into the gloomy and awe-inspiring caves: which resounded perhaps with the fluttering of bats and with the shrieks of owls, the thoughts of the people would inevitably become turned to the terrors of the unseen."⁽²⁾

As an explanation of the genesis of religion such a view is open to many objections, but as an example of

(1) Christianity and Psychology - Barry, page 10.

(2) The Beginnings of Man - E.O. James, page 165.

how early man found a useful place for the development of his instinct of self-preservation it is interesting and helps to furnish the link we are seeking, Isaiah 2. 19 interests us in this connection.

The sublimation of the instinct of self-preservation is to be found outside of religion as well as inside. Westermarck tells how the Arabs, when being cursed, sometimes lay themselves down on the ground so that the curse, instead of hitting them, may fly over their bodies.⁽¹⁾

The words of Professor W.P. Paterson help us to see how well the instinct of self-preservation can be sublimated. "Those two forms of fear, now, have been accompanied in religion by the same forms of reaction which are familiar in other fields. When the object of fear has been the Divine Being itself, there has been an endeavour to escape by flight as exemplified by the prohibition to touch sacred objects, or the warning to flee from the presence of God; to escape by concealment, as in resort to sacrifice for the purpose of covering the guilty person or his guilt.

(1) Origin and Development of Moral Ideas - Westermarck, pages 57 and 562.

When the dreaded object has been the world and its manifold powers of danger and destruction, the measures taken have followed the same lines of reaction. God has been welcomed as, "a refuge from the storm and a covert from the tempest," or as a deliverer who hides the fugitive, "in the secret of his pavilion."⁽¹⁾

Perhaps the best example from the history of the Church is that of Montanism seeking refuge in their purified Church from the world which was to be consumed.

Prostration as the Instinct of Self-Abasement.

When we remember that religion at its basis is an attitude of reverence, we are inclined to regard prostration as self-abasement. Reverence itself is composed of the elements of fear and wonder plus tender emotions. To enter into a detailed discussion of self-abasement which is seen in mundane affairs as well as in religious consciousness would be outside the scope of this work.

We are reminded of the term which Dr. McDougall

(1) The Nature of Religion - W.P. Paterson, pages 83-84.

applies when he speaks of negative self-feeling which manifests itself in the individual consciousness in presence of a superior being. The way in which the Sultan of the East receives homage may have given the ceremony for the Mohammedan's prostration at the hour of prayer. Even further back the humility of the member of the tribe before the chief shows how ingrained is this negative self-feeling.

Yet we must come sooner or later to see that prostration and self-abasement are not equivalent terms. For one thing prostration contains more elements than self-abasement both in its lower and its higher reaches. Self-abasement is certainly a much more comprehensive term than the inferiority which James tells us exists in the consciousness of the individual along with the other disintegrations of personality which the conversion process unifies. Yet self-abasement does not include as many manifestations as prostration. We must allow that up to a point there will be many similarities, for, as our experience is so vast and unique, we cannot expect a physical frame to be able to give adequate expression

to the many changes in the current of consciousness. This is put briefly and well by Professor Lloyd Morgan, when he reminds us that efferent neural impulses have often a common path. One incident will reveal how the casual onlooker might confuse prostration and self-abasement. "So I, (Sadhu Singh) fell at His feet and got this wonderful peace which I could not get anywhere else." Only a careful investigation of the context could decide whether this were prostration or self-abasement. It is somewhat disconcerting to find that Dr. McDougall includes under the instinct of self-abasement many of the signs which we have found to be characteristic of prostration for he says, "In many cases of mental disorder the exaggerated influence of this instinct seems to determine the leading symptoms. The patient shrinks from the observation of his fellows, thinks himself a most wretched, useless, sinful creature, and in many cases, he develops delusions of having performed various unworthy or even criminal actions; many such patients declare they are guilty of the unpardonable sin

although they attach no definite meaning to the phrase."⁽¹⁾

What are the differences which will enable us to determine whether an individual is under the instinct of self abasement or prostration? Pitts explains the instinct of self-abasement as due to the, "innate tendency to be submissive in the presence of that which he (man) regards as superior to himself in knowledge or power."⁽²⁾

The emotional accompaniment is the feeling of inferiority, of devotion, of humility, or as McDougall groups them, of negative self-feeling. The Old Testament furnishes many excellent examples of this where those who are overawed by the Sovereignty of God cover themselves with dust and ashes. It is an instinct which may be evoked for in an attempt at stirring up a revival recently in England, one evangelist reminded his audience that when they came to the name of Jesus they should all bow their heads for Jesus is a Holy Name.

Now, we may start with self-abasement as an instinct but whenever we do this we are already at the cross-roads for the instinct behind prostration is that of self-preservation, as has been proved in a previous

(1) Social Psychology - McDougall, page 65.

(2) Psychology and Religion - Pitts, page 85.

chapter.

Therefore, if we have here the two instincts of self-abasement and self-preservation we have also to note that the emotions will be those of negative self-feeling and fear. Now in the data which we have studied, not denying that self-feeling is present, we must declare our finding to be the predominance of fear. What helps towards an insight into the difference is to note that when fear enters consciousness what was self-abasement tends to become, and, in fact, becomes prostration. The similarity of the two instincts which leads to so much confusion does, at the same time explain how the one passes readily into the other. Professor Paterson says, viz., "Some modern scholars have preferred to connect the word (religion) with the Sanscrit root which is related to our term, 'look', (Ger lügen) in which case it would mirror the spell-bound glance and the spell-bound thought of the devout worshipper, and embody the theory that the essence of religion is reverence."⁽¹⁾ It does not require much imagination to see how the addition of

(1) Nature of Religion - W.P. Paterson, page 230.

fear to such a consciousness would be conducive to prostration.

Let us look at the difference between the two instincts as they can be studied on the animal plane. Dr. McDougal explains the instinct of self-abasement. "The impulse expresses itself in a slinking, crest-fallen behaviour, a general diminution of muscular tone, slow restricted movements, a hanging down of the head and sidelong glances. In the dog the picture is completed by the sinking of the tail between the legs." The animal under prostration or the instinct of self-preservation lies rigid on the ground with staring eyes as it were paralysed for the time being. The strength of fear as an emotion must be rated higher than negative self feeling. On the human level the strength of fear explains how much more intense is prostration than self-abasement.

Surveying the problem on the human level and considering the data which revivals have supplied, what strikes us so forcibly is that the individual, with the thought of punishment in his mind, is not concerned about submission but evasion, which means

that he is acting under the instinct of self-preservation rather than self-abasement.

Previously, we have been forced to recognise that our view of consciousness was merely a glimpse of a passing flaw in which it was difficult to observe an instinct in its pure state. It may sometimes be difficult to distinguish between prostration as an aspect of self-preservation and self-abasement but the differences already stated will be helpful. While self-abasement is a much wider term, and this is easy to understand since prostration is only an aspect of self-preservation, it does not have so rich a content as prostration. In prostration we have found pain such as is seldom found in self-abasement. There is a poignancy in prostration which is absent in self-abasement.

The Influence of Music.

The task before us is to ascertain how far prostration has been influenced by music. General opinion has conceded more influence to it than any detailed investigation entitled. At the very outset, though we must take cognisance of this factor in order to make our study complete, we may state the effect has indeed been small in comparison with the influence attributed to it. The effect of music is on the emotions, and so the importance of music is secondary. Yet so prevalent is the view that music and revivals are twins that we must make a careful enquiry.

It is incumbent upon us to start at the physical basis of music. We need not differentiate between vocal and instrumental music as both conform to the laws of the propagation of sound in waves. Let us simplify the position by considering an individual who attends a revival service. He hears music in the singing and usually the hearty singing of the assembly. The singing of those around him has its origin in the vibration of the vocal cords

in the larynx. Thus there are emitted and propagated in waves vibrations which, due to the compression of the particles of the air, reach our individual's outer ear. In the next stage they pass to the middle ear reaching the tympanic membrane. The passage is then by the small bones of the inner ear, the malleus to the incus and incus to stapes. The next stage is the incursion into the oval foramen then through perilymph and endolymph to the basilar membrane, the organ of Corti and the hair cells. The basilar membrane alone interests us now, as being a kind of terminal organ. The principle of sympathetic resonance is that the stretched strings vibrate whose own rate agrees with the vibrating body. The other strings remain stationary. On the basilar membrane the same law appears to hold good. Only certain hair-cells are affected by the stimulus of an outer vibration, the rods of Corti act as dampers on the others. The vibrating hair-cells pass on to the cerebral cortex this vibration is the form of a sensation. There is nothing in this neutral mechanism which suggests the effect of music or even sound on the emotions.

If one could demonstrate that the singing in revivals was loud, then it would be possible to establish a relationship between loudness, which depends on the force of the waves, and the affect of fear, for as J.B. Watson has shown, fear of falling and a loud noise are elementary affects. There was no evidence that loudness was a special characteristic of revival singing, although it certainly was hearty.

The difference between music and noise is that the former is periodic and the latter non-periodic. The rhythm of music does give pleasure and predisposes the hearer to receive uncritically the preacher's words but this is as far as we can go on this point.

Having referred to Loudness or strength of sound, and the Quality of sound, we turn to enquire about pitch. Pitch depends upon the number of vibrations in a given time. The observation of the conduct of certain animals when a high-pitched sound impinges upon the ear justifies the conclusion that a high pitch has some effect on the emotions. If this is so the Welsh music may be held to account for the

emotional upheaval in Welsh Revivals to some extent however small.

By this time we have come to the conclusion that the physical basis of sound does not carry us very far. Therefore we pass to the interpretation of sound for as Dr. Dryerre reminds us, "There can be no similarity between vibrations of air and the sensations produced in the mind by a sweet melody or the soul stirring strains of an Oratorio or an opera. Sound does not enter the ear, it is a subjective phenomenon produced by the activity of the nervous system, and results from a mechanical impact of vibrating particles of air on the membrana tympani. . A sensation of sound may also be produced by the application of any form of stimulus to the auditory nerve."⁽¹⁾

In revivals we are dealing with more than music in the form of hymn - singing, for words and music are combined. First of all we must realise that hymns such as Negro-Spirituals are hypnotic, and so we must note the relationship of suggestion to hymn

(1) Aids to Physiology - Dryerre - page 207.

singing. If certain kinds of hymns have so hypnotic an effect as to cause the individual to accept uncritically the words he and others sing it is not difficult to conceive how a mind may accept the idea of sin. The Peasant's Revolt in Germany has been traced to the singing of the Lollards, and one is not amazed at the spread of their doctrine when the refrains could be so easily remembered and was so acceptable viz., "When Adam delved and Eve span Who then was the gentleman". It is also claimed that Luther accomplished more in setting all Germany singing that he did with his preaching. The fear of the Roman Church was that the pure Gospel would be sung into many who could never have been prevailed upon to hear it in any other way.

When prostration does take place on account of the singing of a hymn we may suspect the association of the tune with some event in the singer's life. Thus we may have the direct conviction of sin from the words sung or from the association recalled by the tune. When those two factors are combined as in the Sacred Song, "Where is my Wandering Boy", prostration

from conviction of sin becomes more likely. Familiar words and tunes are more likely to produce the data of our study than new tunes and words. In fact tunes can only be linked satisfactorily to one set of words, and he is regarded as an iconoclast who would sever such a time-honoured connection.

That hypnotism is practised, although possibly unconsciously, is an indisputable fact to anyone who has listened to Negroes conducting a revival. The low monotonous chorus and humming are the method which is used Dr. Schofield has noted this for he says, "In another meeting the leader did his utmost to work up the excitement and keep it at boiling pitch. He commenced crooning a weird song without words, moving his head and hands gently with the tune, but soon he got more excited and this increased till every member of his body was shaking at a fearful rate, and his head shook, as though it would soon shake itself off; and his song jerked itself out in gasps."⁽¹⁾

Whether the means are justified by results is not our province to decide. Slow monotonous, singing with heads bowed in prayer and constant repetition does

(1) Christian Sanity - Schofield - page 92.

favour the uncritical acceptance of the preacher's view of his audience as guilty sinners.

Besides the hypnotic effect of revival singing as a vehicle of suggestion, it has an indirect effect upon inhibition because the more the singing raises the emotions, the more difficult does the inhibitory control become.

Elsewhere we have discussed word obsession, and it will be sufficient to note here that it is common in connection with hymn singing. The emotions roused by the hymn become or have become associated with some tragic or pathetic word. So long as the affect persists, the word will be a kind of obsession, and this was exactly what we discovered in our detailed discussion of the phenomena of prostration. Take the hymn, "Jesus of Nazareth passeth by", in which there occur the words, "Too late, too late". Those words have continued in a singers mind for many hours, due to the affect they aroused.

Again the repetition of words in a hymn is another illustration of the power of suggestion manifested in singing.

There are some writers on Religious Psychology who would postulate an instinct of race of which nationality would be a branch, and current affairs would seem to lend support to their contention. If this is so, (although we are not committing ourselves to accept it) it might explain what Darwin mentioned when he declared that music had a wonderful power of recalling in a vague and indefinite manner strong emotions which have been felt by our ancestors in the distant past.

The effect of music has been much greater on the more spiritual forms of prostration, and physical forms owe little to it. It is not difficult to understand how this should be so. Singing is different from music. Music as instrumental does stir the emotions so keenly that they will find expression or react in some excess unless they are used as driving energy for a definite purpose. Now hymn singing as music does raise the emotions and the words of the hymn give guidance to the direction of the affective condition. Prostration of the mind might be expected when the following words are associated with the

emotions:-

Jesus suffered, Jesus died!
O, the cruel shame!
Him, they mocked and crucified,
I'm the one to blame.

The Emotions.

In view of the verdict which has sometimes been recorded that revivals are emotionalism and nothing more, it will be necessary to come to a decision about the present conception of the emotions.

The usual view is that the state of consciousness called emotion is interposed between the perception and the reaction. Professor James would alter the sequence to run as perception, reaction and emotion. Professor James' view might be acceptable as explaining the earliest emotion but not of emotion as it occurs in man. This great psychologist says that, "our feelings of the changes as they occur is the emotion". The earliest form may have been as follows, i.e., a perceived object (say of a dangerous nature) caused the animal to adjust its muscular apparatus to fight or flight, and the changes in the muscles and possibly viscera such as heart and lungs were communicated by the sensory nerves to the brain centre which in turn by motor nerves accentuated the visceral processes. Nature has her ideas of economy, and a double process with the extra time it occupied must have cost many animals their lives. To state the matter briefly the two centres so often

stimulated in the cerebral cortex became linked by a shorter track. The result was that the perception and the emotion became closely related. The proof of this will be found in the words of Dr. McDougall, who says, "Emotions may be experienced in the absence of Nervous impulses from the viscera, and this may well have been the case in Professor Sherrington's dogs mentioned above, and in certain visceral anaesthesia in human beings, who seemed to experience emotions in spite of apparent insensibility of the viscera."⁽¹⁾

Thus the relation of instinct to emotion must be regarded as perception - emotion with reaction as the result. Instinct is a term best used when describing the whole experience. A further question arises as to whether emotion is always present. This depends on what we mean by emotion. The experience of every individual is that there are types of instinctive reaction in which emotion has appeared to be absent. How then are we to account for those experiences in which it is present, if out of nothing, nothing can come? There must surely be a potential emotion in every such reaction. Dr. Drever gets out of such a difficulty because for him emotion is the outgrowth of "interest"

(1) Physiological Psychology - McDougall, page 114.

which he finds in the most rudimentary reactions. Instinct - interest becomes emotion when the expression of the animal is obstructed. This gives rise to, "tension", for the immediate satisfaction of the "interest" is denied. The result of tension is what we call emotion. Dr. Drever gives an adequate place to the emotions in man for he says, "The important point is that the great instincts of human nature have all their accompanying and typical emotion."⁽¹⁾ This may have some value for the data which is our special study, for the emotion of fear which we believe has accompanied the response to the danger of perdition may be due to the subject not knowing what to do in the situation in which he found himself. His perception was of an angry God ready to punish him, and at a loss to know what to do he reverted to the animal reaction of concealment represented by prostration. Thus the idea of, 'tension', supplies us with one reason for prostration.

Dr. Drever who is very careful about his terminology states that, "It must also be granted, that it is hardly psychologically the truth to assert

(1) Instinct in Man - J. Drever, page 161.

that 'fear' creates 'flight'. "Flight is an instinctive response to a perceptual situation, and the perceptual experience is normally also emotional with the 'fear' emotion."⁽¹⁾ This we expressed by the relationship perception - emotion.

Our task now is to evaluate the function of emotion in revivals. In the first place we can only agree that an excess of emotion may not only be useless but noxious. As Professor Thouless reminds us, the emotions may be a hindrance to clear thinking, although they are a help to action. "We do not think clearly, logically and accurately in a state of anger or even when we are thinking in a state of tenderness. The reason why we make errors in our thinking is not, as the older philosophers used to suppose, because we are ignorant of the laws of logic, but because we think under the influence of emotions."⁽²⁾ If we apply a judgment like this to the phenomena of prostration whose emotion is fear, we are applying a very severe criticism. In our modern life religion has become primarily an attitude to God and to life, so that thinking about God and the formulating of creeds is

(1) Instinct in Man - J. Drever, page 165.

(2) The Control of the Mind - Thouless, pages 75-76.

for some people religion. Now, if this is the ideal, prostration must be regarded as a hindrance and not a help. This would be too sweeping a judgment, for Schleiermacher with his emphasis on 'feeling' and Otto with his 'creature - consciousness' may yet be the best interpreters of religious consciousness.

Professor Thouless may have been thinking of that anger which is so intense as to 'blind the eyes', of the infuriated individual. One could maintain that a reasonable amount of emotion is a help even to mental processes. Everyone who has had the experience of examinations where thinking was essential, knows that excitement which was not too strong was of extreme value. Dr. McDougall has expressed this in his own more technical way when he says, "It may be said, in fact, that the activity of our brains is dependent upon a stream of energy from below, that the processes of our bodily organs constantly send up to the central nervous system streams of nervous energy, now fuller now more feeble, and that without these streams of energy, those poured in from the organs of special sense would hardly suffice to maintain the nervous system in a working condition, and would certainly be insufficient to main-

tain it in a condition of vigorous and high activity."⁽¹⁾
 The emotional element in prostration, where it is not in excess, probably helps the individual to think out his reaction to God. What we have to bear in mind is that prostration only refers to the instinctive part of an experience and is much more than the instinctive reaction itself. We are dealing with man not an animal.

Again, if it is suggested that the emotion persists after the danger is past we can only agree, although in prostration our data assure us that, when the assurance of forgiveness was realised and actualised by the stricken person the emotion subsided. This surplus of emotion has been more prominent in other revivals, as when immorality followed a campaign.

There can be no doubt that an emotion which has operated through a personality and left it on the same level, is to be deplored. The emotion has become an end. This, however, is no folly of which religion has a monopoly. The emotion ought to result in action or a resolution of will which will affect the individual's reaction on a future occasion. One of the

(1) Physiological Psychology - McDougall, page 116.

disappointments of Mary Slessor in her work in Calabar was just this emotional cul-de-sac. We read that, "They went into rapture over the Gospel, prayed aloud, clasped their hands, shed tears, and then went back to their drinking, sacrificing, and quarrelling."⁽¹⁾

A function which has been claimed for an emotion is that it directs instinctive energy into suitable channels. This depends on whether an affect can be definitely related to a perception. We will have an opportunity in reviewing how far prostration is emotionally toned by fear.

One of the most helpful results of psycho-analytic study has been its demonstration of the functional value of the affect. An affect has a very considerable value for experience, and this is the stronghold of Revivals. Where the emotions have been functional and not an end in themselves, great results have been achieved. It may not be out of place to utilise the estimate of a revival which comes from so shrewd a writer and observer as Principal Garvie, who says, "Nearly fifty years ago I came to school in Edinburgh just after Mr. Moody's great

(1) Mary Slessor - W.P. Livingstone, page 154.

mission, and even as a boy felt its influence. Of the reality of that great movement of the Spirit of God none should doubt."⁽¹⁾

It must be said in defence of Revivalism that it did not arouse emotions which it could not satisfy. The evidence which we have of the delightful peace which came upon the prostrate ones over whom an evangelist read the comforting and assuring Scriptural passages, shows that Revivalism is to be absolved from blame in this direction.

The abiding impression of the conversion - experiences owes its deep-rooted impression to its affective content. Look for a moment at the ability of Ignatius Loyola when he devised his "Spiritual Exercises". "The pupil is required to see in the mirror of his imagination the boundless flames of hell, and souls encased in burning bodies; to hear the shrieks, howlings, and blasphemies; to smell the sulphur and intolerable stench; to taste the saltiness of the tears, and to feel the scorching touch of the flames."⁽²⁾ As one can well imagine the disciple who had eaten little food would realise this graphic picture and pass through

(1) Evangelism in the Modern World - Various, page 26.

(2) History of the Reformation - T.M. Lindsay, (Vol. 2.
(Page 541.

an unforgettable experience. The value of emotion to prostration and to Revivalism as a whole can be explained in the words of Dr. McDougall. "An emotional perception is apt to leave a deeper and more lasting impression than others. The surcharge of nervous energy generated in the manner described above, raises the intensity of all the nervous processes to a high pitch, so that those traces, which they leave behind them and which are the physical conditions of memory, are deeper and more permanent traces."⁽¹⁾

We have noted how that sinners under the various phenomena of prostration were oblivious to their surroundings, as it were, obsessed in their sins and the possible penalty. This is an illustration of what Professor Drever says in a recent work, "The most interesting of the psychical effects of emotion is probably the narrowing and specializing of consciousness. When under the influence of a strong emotion we may become blind and deaf to everything which is not relevant to the end determined by the emotion."⁽²⁾

The value of the emotions in changing character was asserted by Clark⁽³⁾ when he declared that something

(1) Physiological Psychology - McDougall, page 116.

(2) The Psychology of Everyday Life - J. Drever, page 35.

(3) Conscious & Unconscious Sin - Clark, page 179.

had to be done to enable the will to make a fair unbiassed decision. His view is that one way in which a decision is often made is under the influence of emotion which has the effect of making settled issues fluid again, as though the mind is then able to control parts of itself which are otherwise hidden.

Fear.

Now that we have considered the general aspect of the emotions we may turn to seek for the emotional accompaniment of the phenomena of prostration. It would seem advisable, however, that the emotional consciousness of religion should be our first concern if our findings are to be in harmony with the general findings of religious psychologists. Despite the often quoted dictum of Lucretius few psychologists would uphold him. Professor Waterhouse declares that man would fly from his gods, if fear were the only motive. Many, of course, see fear as the essential element in early religion, although it is not regarded as the only emotion. Dr. McDougall sees the characteristics of religion in awe and reverence where awe-being

composite - contains both fear and wonder.

If the emotion is related to the instinct, we have already asserted our belief that religion has a basis in many instincts, so we may expect a variety of emotions. This does not hinder one from appearing at times as more important than the others. Similarly while several emotions are felt under the phenomena of prostration, one may be more prevalent. If we find fear is predominant, then we have a good case in favour of our contention that behind prostration is the instinct of self-preservation.

Revivals are our main source of information, and, while we must guard against exaggerating the information on account of the infectious nature of fear, we are justified in accepting what help we can. Davenport who alone has given serious consideration to those 'primitive traits' offers his view when he says, viz., "No such effects could have been produced with the aid of shocking appeals to terror employed by preachers of that period, if there had not been a tremendous amount of latent fear."⁽¹⁾ Even if there had been no

(1) Primitive Traits - Davenport, page 100.

intention on the preacher's part to terrify, the message he proclaimed could only have one reaction. Professor Paterson declares that, "The Christian religion also contains many things that have struck terror into the human heart - God in His unutterable majesty and in His wrath against sin, the principalities and powers of darkness, the vision of the day of Judgment, the punishments of Purgatory and Hell, and the spiritual hell of the sin - possessed and God - forsaken soul."⁽¹⁾ Even D.L. Moody could follow his course of sermons on Heaven with one on Hell - a sermon so terrible that crowds flocked to the enquiry room in order to escape the wrath of God.

Dimond who made a psychological study of the Methodist revival, analyses 48 cases of physical phenomena and the emotional accompaniments. 24 he says were due to fear, 14 to anger and 2 to repulsion or disgust.⁽²⁾

What is the nature of this fear which we believe accompanies prostration? It can hardly be the fear of death, for death itself has in some measure been

(1) The Nature of Religion - W.P. Paterson, page 82.

(2) Psychology of Methodist Revival - Dimond, page 133.

experienced by most men as a physical process. Sleep and unconsciousness have been sufficiently prominent as to prepare man for the sleep of death. An exception would appear in the case of those who fear death and yet speak of suicide, as in the condition of Tolstoy, where, "the sufferings increase, and the patient, before he has time to seek a remedy, is confronted with the fact that what he took for a mere disposition has become more important to him than anything else on earth that he is face to face with death. He had thought of taking his own life, and for a time would not handle a gun for fear of what he might do in an excess of despondency."⁽¹⁾ The difficulty in such exceptions is more apparent than real. Tolstoy comes under the category of a Pathological prostration. It would appear that he feared dying and not death. There is a dissociation here which does not interfere with our contention as already stated. The kind of death may arouse some anxiety but as a whole most people allow themselves to meet death before it comes. Robert Burns was probably right when he said that,

(1) Pilgrims in the Realm of Faith - J.A.Hutton, page 128.

"the fear o' Hell was the hangman's whip." Lang records how, "Johnstone (a fellow missionary of J.G. Paton) narrowly escaped death, which he appeared to fear. He told me (Paton) next morning, "I can only keep saying to myself, 'Already on the brink of Eternity! How have I spent my time? What good have I done? What zeal for souls have I shown? Scarcely entered on the work of my life, and so near death! Oh my friend I never realised what death meant till last night!' So saying he covered his face with both hands and left me to hide himself in his room." (1)

It might be objected that a missionary could not be afraid of eternal punishment but it would be difficult to account for an experience such as this on any other premise. What is noteworthy is that he hid himself, obeying the instinct of self-preservation, which all psychologists regard as the accompaniment of fear.

As Dr. Grenfell says in his little confession of faith "Having a constitution hardly above the average, it never for a moment worried me as to what would happen if I died. I had no intention of dying, and so far

(1) A Study of Conversion - Lang - page 54.

as I could gather, religion seemed largely concerned with dying."⁽¹⁾ It is not of course the act of dying but the nature of life hereafter which causes the prostration and the manifestation of the instinct of self-preservation.

The question of how far fear influences prostration is simply another way of facing the problem of when does fear accompany the instinct of self-preservation, and when is it absent. Many psychologists are agreed that where the instinctive response is simple and direct no fear is aroused. This is not entirely satisfactory for we only put the question one step back and ask where the genesis of fear begins. It is hardly in line with our evolutionary thinking to assure that at one instant there is no fear during an instinctive reaction and at another there is. Few now believe in the spontaneous creation of man from dust. It will satisfy the facts, if we assume that from the very moment that the perceptual consciousness is aware of danger, there is an insipid fear which any obstruction to activity or lack of decision will cause

(1) What Christ means to Men - Grenfell, page 2.

to 'flare up'. To keep this insipid fear in line with the genesis of emotions which we discussed previously, we might call it, 'fearful interest'.

Now the value of this 'flare up' is that it reinforces the instinctive reaction, and this is exactly what is needed to overcome the obstacle, or to decide which type of reaction must be adopted. On this view the first thought of sinners would be to flee from the divine wrath, but like the Psalmist this path would seem blocked, for the thought would occur, "Whether shall I go from Thy Spirit? or whether shall I flee from Thy Presence? If I ascend up into Heaven, Thou art there, if I make my bed in Hell, behold Thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." At this point insipid fear would 'flare up' and the individual would fall back on prostration or lying low.

When we say that fear reinforces we are not thinking in terms of physical force but of the instinct to live, which may reveal itself in inactivity, in fact

in what appears weakness. Fear may cause the individual to depend upon the herd rather than his own initiative and power. This is probably what Trotter has in mind when he says, "Fear is essentially an enfeebling passion, yet in the sheep and such animals it is necessarily developed to a high degree in the interests of safety. Alarm becomes a passion, as it were, of the herd rather than the individual, and the appropriate response by the individual is to an impulse received from the herd and not directly from the object of the alarm."⁽¹⁾

We have accepted the view that fear reinforces instinctive reaction and we may ask ourselves, if we agree with the function which J.G. McKenzie gives to fear, when he says, "When fear convicts us of sin it casts us into despair, anxiety, hopelessness."⁽²⁾

Fear assumes in this place the function of conscience and as such can hardly be a mere emotion. Despite this the above author has drawn our attention to the part played by an emotion in the activity of conscience and in doing so has enabled us to understand how the activity of conscience leads to prostration.

(1) Instincts of the Herd in Peace & War - Trotter,
page 111.

(2) Personal Problems of Conduct & Religion - McKenzie,
page 23.

If we can correlate fear and pain, then the actuality of pain in prostration is a proof of the existence of fear as a decisive element in the experiences which we have been discussing. Our personal experiences are our sole guide to the relation of fear and pain. This introspective psychology - of which we ourselves are both the subjects and objects - supplies us with the proof that fear has an accompanying mental pain. At an earlier stage we stated our gratitude to Dr. Bostock for drawing our attention to the possible connection in the brain between the centre of emotion and pain. Now those under prostration who have given us proof of pain have supplied us with the means of associating with this pain the emotion of fear.

In revivals fear, (whose value for the herd Trotter has just demonstrated) has an opportunity of spreading, and so in this way the amazing number of prostrations is accounted for. We read of a revival at Port Glasgow where there were a great many, 'fallings', so that, "numbers were carried out in great distress of mind. The people were much agitated and some ran out

of the meeting in fear."⁽¹⁾

We were careful at the beginning not to claim that fear was the only emotion. Had it been so it would have been difficult to account for those sinners coming to a new life in God. It were best to assume that fear had only for the time being monopolised the affective content of consciousness, but that as this emotion expended itself, the other emotions of religious experience reasserted themselves. In the higher types of prostration fear has not been so successful in displacing the emotion of tender-feeling.

(1) Stories of Great Revivals - H. Johnstone, page 224.

The Influence of Shock.

Anyone who investigates the phenomena with which we have to deal will find himself compelled to give some account of the influence of shock.

On the physical level shock is characterised by a lowering of the arterial blood tension, thready and quickened pulse, pallor, bloodless lips, cold and clammy skin, rapid and shallow breathing, dilated pupils, sunken eyes, with apathy which may pass into unconsciousness. Whatever the nature of prostration may be it is something more than shock. There is a positive element in prostration of which shock can in itself give no account.

While we do not equate prostration with shock there are sufficient points of resemblance between them to justify an investigation. The fact that some features of shock do appear in prostration shows that mental causes can be substituted for peripheral impulses. The means by which the conditions of shock are reached are by the depression of the motor centres. This would appear to be caused by the accumulation of a

large quantity of blood in the abdominal veins thereby reducing the amount of blood in the arterial tree.

In the case of prostration we have the knowledge of God's wrath and judgment in place of an afferent nerve impulse. This is recognised by Fraser-Harris when he says, "A piece of bad news is capable of converting a strong man into a toneless wreck. The well known falling of the jaw and the general relaxation of muscles in disappointment is the result of inhibition of the tone of spinal cord and brain stem centres through emotional or ideational states". We will be safe in discussing shock as an element in prostration. Shock is not always present, in fact we might say that it is most common in physical types of prostration.

There are two senses in which the word shock is often used. In the first case it describes an impact and in the second the conditions which result therefrom. In view of the fact that the physical features of prostration are treated at length elsewhere, we may more profitably study the, 'shock impact', as this is the case in which it affects prostration

and not the subsequent condition. The process of conversion is sometimes referred to as a shock, but the term for our purpose must be reserved for the mental impact as important for prostration.

Since shock implies an impact two opposites must be presumed. One opposite is seen in preaching of the Gospel. This may provide a reason for shock when taken in conjunction with the mind which learns the truth of its spiritual condition. Shock has occurred with a new presentment of the Gospel Truth. The back of results has been traced by some to the need for this new presentment Lloyd ⁽¹⁾ tells of a north country parish in England where, despite the fact that a Mission was thoroughly prepared for, it was a disaster, for the people had had the Mission so often brought to their notice that they were literally sick of the mention of the word. Professor Stalker has told that in his student days his farmer host who drove him to the station remarked on the use of the word sin saying, " Sin, Sin! I wish we had another name for it, for the word has become so common that the thing no longer pierces our conscience".

(1) Crown Him Lord of All - Roger B. Lloyd - page 29.

It would be a mistake to confine the element of shock to the preaching which had as its centre Judgment. It is quite conceivable that as in the Scottish Revivals of a later date the weeping was due to the shock of a kindlier Gospel. Those who from childhood had feared the God of the Old Testament were suddenly confronted with the God of Love, Who had made known His Fatherhood through the Person of His Son Jesus Christ. We might go so far as to affirm that, if there is any element of shock in the higher types of prostration, it is the shock of being loved by God.

Those affected by shock might be placed in three categories viz. (1) The Ignorant (2) The Careless (3) The Hardened. It is not suggested that any clear cut division is possible, but by using this method we can demonstrate preponderating features.

(1) The Ignorant.

Perhaps the greatest value of Davenport's work was his correlating, 'primitive trails' with classes which were lacking in culture. Bois in his psychological investigation of the Welsh Revival of

1904-1906 says " But nevertheless it is not necessary moreover to illusion oneself; it is as a whole among the lower classes that the Revival has broken out and has been strongly propagated. The higher classes in a strict sense the intellectual ones, have not been much touched; the masters have felt the shock of the Revival less than the workers". (1) The full truth of his observation is seen in prostration where illiterate people appeared to have less control over their instinctive and reflexive life. Johnstone says that, "persons struck down were mostly illiterate men and women ignorant of the Bible, whose consciences were dead to the sense of sin and who gloried in weakness". (2) We read of a Revival in Breadalbane about 1800 inaugurated by Farquharson who was sent there on trial to see, if he might be of use as a Scripture reader amongst the poor and uneducated Highlanders. In the spring of 1801 there was some awakening, and early in 1802 so extraordinary a revival took place that in a very short time there were about 100 persons previously ignorant of the Gospel who seemed to be truly converted". (3) The Highlands of Scotland were

(1) Le Réveil au pays Galles - Henri Bois page 203

(2) Stories of Great Revivals- H. Johnstone page 273

(3) History of Lawers (Lochtayside) Walter Calder -
Page 11.

neglected for many years as regards education.

Couper tells us that the districts where evangelical religion made the greatest advances during the next thirty years, from the Revival at Tongue were all beyond the Highland line. The Gospel seems to have come to them with all the freshness of a new discovery". (1)

There seems to be a hint that religious instruction was very meagre or that where it could be obtained, it was neglected for in the time of D.L. Moody's Mission we read that, "In the North of Scotland some who had scarcely ever attended religious services before received the Gospel literally as Good News from Heaven. Great numbers were converted". (2) There is ample justification for believing that the gospel came to them in their ignorance with a shock which previous religious education would have absorbed. The progress of the Christian Faith in the foreign mission field may owe much of its success to the shock with which the Gospel is received. We do not suggest shock methods as ideal; we only demonstrate their value.

It becomes increasingly clear that the lesson from those revivals is that any new method or

(1) Scottish Revivals - W.J. Couper - page 13
 (2) Life of D.L. Moody - Daniels - page 307.

terminology is the agent of shock which may succeed, when other methods have failed. Kaltenbach reminds us how, "At Tanton, where the awakening commenced, Gilbert Tennent came to preach, and in hearing him some people were seized with astonishment it seemed to them that one was speaking to them of things quite new." (1)

(2) The Careless

Under this heading we may consider those who were careless and also such as had failed to realise their spiritual peril. One has only to scan the condition of England before the Methodist Revival to realise that a shock was necessary to awaken people to a sense of sin. Principal Selbie reminds us that "The neglect of religion had reacted on the condition of the people. The lower classes were sunk in ignorance and vice, and in many parts of the country lived an almost pagan existence. Drunkenness was extremely prevalent and almost unrebuked. The life of the industrial population was miserable in the extreme. Their pleasures were coarse and animal, and breaches of the law were punished with brutalising

(1) Etude Psychologique "Des plus anciens Réveils Religieux." - Kaltenbach - page 135

inhumanity." (1) It requires no stretch of imagination to envisage with what a shock the Gospel of Judgment would come upon such a generation and what a sense of sin it would leave upon the conscience. Begbie has an illustration which shows the individual effect of shock in revealing to a man the wickedness of his life. Teddy had sufficient pence to secure for himself a comfortable bed and so he relegates his place in a disused cart to a shivering tramp. The tramp died in the cart and the removal of the corpse was assumed to be the end of Teddy. "The thought that he had been considered dead had an explosive effect in Teddy's mind. It was a catherine wheel of alarm, scattering sparks and confusion. It pulled him up. It made him reflect on death. He considered within himself that the hour surely cometh, and for him might come suddenly and soon, when a man's soul passes out of the body, and must give account of the deeds done in the body. He saw how easily the corpse of Old Bumps might have been his corpse." (2)

We would have good grounds for asserting the necessity of shock. Lang has struck a note with which

(1) Nonconformity - W.B. Selbie - page 172
 (2) Broken Earthenware- Begbie - page 157

we can agree when he declares that, "The effectiveness of the appeal to the fear of Hell, may well have been due, not only to fear itself but to its personal importance. The educational method is too impersonal to be effective in changing centres of character." (1)

A much softer note may often have produced shock for men realised that it was for their sins that Christ was crucified. The very idea that the Son of God should have paid the penalty for sins with which he had no connection would lead to a shock of a higher order yet sufficiently strong to awaken a sense of sin in the careless.

(3) The Hardened

The element of shock appears as essential to the hardened as to the other two groups. Hill Burton's view of the Cambuslang Revival was, "that obdurate sinners awakened with a sudden lightning flash to all the horrors of their condition."

This is a point upon which Clark has made a very valuable contribution for he shows how shock, which may arise in committing sin, will make that sin conscious, and so it becomes guilt.⁽²⁾ The mind seems to

(1) A Study of Conversion - Lang - page 189

(2) Conscious and Unconscious Sin - Clark - page 122

have a mechanism to prevent shock and so allow sin to be committed without guilt.

Another shock, however, which leads to prostration is slightly different for it arises after the sin has been committed and even sometimes years after. It might be claimed, of course, that in substance the two shocks are of the same nature, the difference being that the one occurs with the trespass and the other at a subsequent time.

The place of shock is as a link between the feeling of guilt and the instinctive reaction. Shock opens up deeper layers of the mind than can be observed under normal consciousness as in the case of the motorist in an accident who remembers and gives the number of the car he possessed years before instead of the one presently owned by him. The Freudians have stressed this point. One of them Urbantschitsch says "This behaviour of the Unconscious under the spur of a strong excitement has its analogies in ordinary life. How many persons which whom we have associated for years we do not really know, because we cannot see beneath the conventional crust of culture until we see

them in passionate excitement. In ship or railway accidents, in fire, catastrophes, in short, under shock of any kind, instincts come to the front in most people which they themselves never suspected." (1)

So in our study of the influence of shock we see how it stands as an intermediary in most cases of physical prostration. Nor do we deny that it may to some lesser extent explain some of the other types. The shock of realising what sin means lowers the threshold level of consciousness, and the instinct of self preservation commands to a large extent the situation.

The more primitive or uncultured a people are the more likely are they to be affected. Davenport says, "Castren observed long ago that, if the Samoyeds were sitting around inside their skin tents and some one crept up, and struck the tent with his hand, half of them were likely to fall into cataleptic fits. The shock was probably associated with some dreadful mythical tale, and the superstitious fear thus aroused threw them off their delicate nervous balance." (2)

(1) Psycho Analysis for All - Urbantschitsch - page 52
 (2) Primitive Trails - Davenport - page 19

Antecedent Conditions.

The phenomena of prostration are somewhat complicated by the knowledge that conditions which tended to avoid shock were also present when Revivals broke out. Concerning those helpful conditions something will have to be said.

Henri Bois, who had investigated the Welsh Revival of 1904-6 has written a psychological study of it in which he commences with the prayer groups. At the outset we may insist that often the element of shock contributed to their foundation and to their remarkable increase. He records how, "At Bangor it was the unpremeditated singing of a hymn which caused the Revival to break out. In the smoke-room of University College, a student commenced to hum the tune Aberystwyth; soon the murmur was changed into a song and soon ----- all at once the students present fell on their knees! In the meantime other students arrived whistling and shouting, they opened the door, saw this extraordinary sight, stopped on the threshold nailed with astonishment and almost with terror, then some fled, the others entered and knelt on their knees beside their chums.

One of those who fled comes back at the end of an hour, he finds the smoke-room still occupied by the prayer-meeting ----. It was the Revival."⁽¹⁾

Bois has noted the relation of the Revival to Nationalism, and although he does not elaborate the point, he has done a service in emphasising it. He goes on to show that Wales has two types of population, i.e., English and Welsh, or, to make the distinction more ethnological, we might say Britons and Angles. He seeks to show that the Welsh aristocrats were years ago attracted to the English Court and that their native castles were reoccupied by the English. On this racial basis he accounts for the fact that the poor who are Welsh alone responded to this revival, and that the incomers remained unaffected. As an account of the Revival which is typical of Wales there may be praise for such a theory, but it is a particular which could never be generalised for in other countries the same explanation would not hold good. The truth is that revival methods grip and interest the poor but seldom the rich.

Yet there is a substratum of truth which one

(1) Le Reveil au pays Galles - Bois - pages 244-5.

dare not despise, for modern psychology is realising that reforms which are harnessed to national feelings are probably in the power of something instinctive. The use of the Welsh language seems itself to suggest an instinctive force. The unity of Nationalism and Religion has been a feature from Judaism to the present day. Since in the beginning, we tried to keep to three main types of instinctive reaction we would do well to see the gregarious instinct as fundamental to nationalism. It is not without significance that a region which remained cold to the appeal of Wesley responded to revivalists speaking their own national tongue.

Bois'insistence upon the social aspect of the Revival which he studied has a value far beyond Wales. Here we observe the outcropping of the gregarious instinct even more plainly. Those prayer-meetings were also social gatherings. Many who came motivated as much by the desire for company as spiritual benefit found both. It is worthy of note that many revivals followed the Scottish Highland Communion. Those celebrations lasted usually a week and many who had

not met for months must have, and still do, anticipate the joy of such fellowship, especially when they dwell in isolated glens.

A point much more important than the fact that Communion gatherings offered opportunities of intercourse was the preparation which they offered to revival influences. At such meetings the knowledge of any revival was easily spread, and at a time when the Communicants were in a receptive mood. An example is worth far more than theory. In the history of Lawers on Lochtayside we read, "It was, however, at a Communion occasion in the autumn of 1816 and under the preaching of Dr. McDonald of Ferntosh, the Apostle of the North that the work assumed abnormal proportions. Mr. Findlater wrote of it to his brother, the Rev. William Findlater, of Durness as follows, "The Sabbath was the great day with us. The whole services were in the open air. I thought proper to give Mr. McDonald the action sermon to which he readily consented. It may be really said that he came to us in the fulness of the gospel of peace. There was a great congregation collected, reckoned between 4000 and 5000,

for I spread the information far and wide. He preached two hours and twenty minutes from Isaiah 54.5. 'For thy maker is thine husband.' During the whole sermon there was hardly a dry eye. Eagerness to attend to the word preached was depicted on every countenance, while tears were flowing very copiously, and literally watering the very ground. The most hardened in the congregation seemed to bend as one man, and I believe, if ever the Holy Ghost was present in a solemn assembly, it was there Mr. McDonald himself seemed in raptures. There were several people who cried aloud, but the general impression seemed to be a universal melting (1) under the word."

One cannot think of the Communion held out on the heather without pausing to consider the Camp Meetings which distinguished the beginning of Primitive Methodism. "The first camp meeting went on for fourteen hours, finishing at eight in the evening. From four stands, new converts and old told their experiences or gave simple exhortations. William Clowes probably preached three or four short sermons. From time to time the preachers descended from the wagons and formed

(1) Lawers - Lochtayside - Walter Calder - page 12.

prayer rings, into which sinners were invited. All the day people climbed the sides of Mow Hill, from both Staffordshire and Cheshire. The day ended with many converts and the conviction on the part of Hugh Bourne and other leaders that an effective way had been found of reaching the people."⁽¹⁾ Those open air meetings had their share of prostration. Taking open air gatherings as a whole we can understand why they should have had a large number of such phenomena. In an edifice with its solemn associations and primitive trails tend to be inhibited, whereas in the open the inhibition will be weaker. Probably the Scottish Highland Communion never witnessed such scenes as led Methodism to disown camp meetings. The reason for this would be due to the difference in composition. The Highland Communion was usually an assembly of mature Christians, for conversion demanded so much, that men and women were afraid to join until the days of youth with its venturesomeness were long past, lest they should, eat and drink damnation to themselves. Camp meetings were evangelistic services attended by many who had long since forsaken the

(1) Mow Cop and After - Thomas Graham - page 5.

condition of their soul.

It cannot be doubted that in many Revival groups of the past there was a sense of expectation. Psychologists have sought to show that conversion is peculiarly Protestant, and that the form it takes depends upon the traditions and expectations of the group. There is a large amount of truth in their contention. Among Catholics there appears no such anxiety and prostration over sin as is in evidence among Protestant sects. If we may be permitted an expression of opinion we would show the beneficial results which so often accrue to Protestants. An undesirable extremity, is, however reached when those groups begin to crave for motor activities as an expression of a saving work being accomplished. The group is composed of people who have passed through a conversion process of a definite type, and they regard their experience as a norm. They may even produce an elaborate technique to insure that others will be formed into a pattern to which the spontaneous experience of their own life gave rise.

As might be expected in assemblies where motor

activities were prominent a large percentage of those present would be young. A report of the Scottish Revival at Moulin says, "Stewart gave an account of those who were 'enlightened with the saving knowledge of Christ.' The greater part of these were about thirty years of age. Several are above forty; six or seven about fifty; one sixty six and one above seventy. Of children under twelve or fourteen there were a good many who seemed to have a liking for religion." (1) Kaltenbach has also emphasised the number of young people attending revival meetings. The conclusion which is forced upon us by the evidence is that the composition of the assembly accounts to some extent for the kind of prostration which results. Every phenomenon is witnessed in those meetings which were composed of the adolescents and those even younger, but in the Highland Communion gatherings the physical phenomena are much fewer and more refined.

A final point in those antecedent conditions requires to be settled. Do economic conditions have any appreciable effect? If religion gives relief from uncertainty about the future and present

(1) Scottish Revivals - W.J. Couper - page 84.

disappointments, we may expect, the spirit of early man and his 'need by the gods', to be born again in the hearts of the afflicted. During the World-War prayer meetings were attended as they have not been since the danger to their friends passed. Occasionally revivals have followed financial crashes, but this point must be left in the hands of some patient investigator. On the whole men seek God in adversity as they seldom do in prosperity.

How, then are we to relate these conditions of preparedness to the element of shock which seemed so essential to prostration? We have accounted for the extreme forms of prostration by acknowledging the condition of shock which resulted from the impact of the knowledge of a judgment upon minds which were ignorant or careless. Where the shock is lessened so are the phenomena of prostration. So much is this the case that in the spiritual prostrations to which we are coming they disappear almost entirely. Even where a truth is known it is not always realised. Many who have been prepared through Christian education may not have a shock when the truth of God's demands

breaks forth fully upon the mind, but there is yet the possibility for a tremor. There is a truth which comes by mental processes, but there is also a type which breaks into the mind, and no matter what preparation there may have been its results are startling.

Insomnia and Lack of Appetite.

The general excitement which accompanies revivals might at first sight appear to be responsible for the lack of sleep which follows a visit to the atmosphere of revivalism. In the North of Scotland this aspect has its counterpart in the expectation of the Second Coming and fishermen have been known to beach their boats, and cease repairing their nets on the assumption that with our Lord's Coming their work would be needless. This is a type of revivalism which is so pathetic as to draw our sympathy rather than condemnation. Yet the insomnia which is our present interest is not due to a general excitement but is personal and accompanied with considerable suffering.

The prominent feature is that the inability to

sleep is due to the conviction of sin which weighs on the mind. This may be a partial reason why the revival is often prolonged, since people are not willing to depart without an assurance; in fact we have good reason to believe that the extended meetings were due to the desire to remain and be made right with God. In Scotland the Breadalbane revival of 1816 could be explained in this way for we read, "At one of them (the meetings) at Cartlechan a most extraordinary influence was felt. Fourteen persons fell to the ground crying for mercy. Worldly business was wholly neglected, and whole nights spent in prayer and exhorting each other." (1) Again we read concerning the revival at Kilsyth 1839 that, "Thursday night was a remarkable night of prayer, secret and social, probably there was not an hour or watch of the night altogether silent. The services of the Sabbath did not end till five o'clock on Monday morning." (2) In the story of Primitive Methodism we find a record of the first camp meeting which took place in the village of Mow Cop on May 31, 1807 and which was prolonged for fourteen hours finishing at eight in the evening. We

(1) Scottish Revivals J.W. Couper page 101
 (2) " " " " 123

have no doubt that this lack of sleep may have somewhat predisposing factors in group psychology which it does not possess in individual psychology. In group psychology this conviction of sin may be complicated with other factors, so we will isolate the individual experience in the hope of accumulating more trustworthy evidence.

Northridge gives a case in which " a Christian worker put his hand on his (the depraved man's) shoulder, "Ned, God would make a good job of you, if only you could let him." He passed through an experience of ever deepening conviction. He tells how for the period of a week he was unable to either eat or sleep, and that finally his whole nervous system became so unstrung, and his behaviour so strange that it was feared he was suffering from some form of acute mental derangement. Walking through a park he felt himself and everything absolutely changed."⁽¹⁾ In the classic conversion story of Tokichi Ishii we find the interesting confession, "My trial for the murder of Oharu dragged on for many long days and months, and I was finally acquitted in the first court on account of some mistake.

(1) Recent Psychology & Evangelistic Preaching -
Northridge - page 89.

I was greatly disheartened about this for a time, for I knew that, if, I were acquitted, the innocent Komori would suffer the penalty of the crime. I was so distressed about it that I could not sleep at nights".⁽¹⁾

The Oxford Group Movement can give its testimony of similar nocturnal visitors who could not sleep for the thought of sin.⁽²⁾ May we not add Nicodemus to our list? The assumption is that he waited for the darkness in order to be unobserved but in view of the fact that unconventional hours are often utilised by those under conviction of sin we would be justified in regarding him as having one of the tokens of prostration i.e. the inability to rest. In connection with the Scottish Revival of the nineteenth century at Shotts three young men returned to Glasgow under conviction of sin and each was surprised, when he discovered that neither of the others had slept. They had returned each preoccupied with his spiritual condition. In each case there was an inability to sleep.

Before leaving this point it would be beneficial to point out that prostration and sleeplessness have a reciprocal effect. Many great revival meetings were

(1) A Gentleman in Prison - Trans. by C. McDonald - page 67..

(2) For Sinners Only - Russell - page 216.

protracted into the early hours, and while many were reluctant to depart without an assurance, this extension meant nervous weakness which must be taken into account in an impartial explanation of the many forms of prostration. Prostration led to insomnia and that insomnia was conducive to further prostration. The explanation is given in the words of Professor Fraser Harris "Since the centres are so easily discharged, they never accumulate energy to quite the normal amount. As to motor centres, they tend to discharge too easily, so we have all sorts of restlessness, fidgeting and fussiness".⁽¹⁾ Even casual observers are aware of how nervous people so dissipate their energy that when some domestic feat of strength is required of them they collapse. Lack of sleep gives much more work to the nervous system and the physiology of this appears to be that the synapses of the nerves are drawn closer by this continuous flow of neural energy but there must be a limit to this and a point is reached, when the synapses revolt and jump a pace so that communications now become more difficult. So from the stage where sensory and motor impulses pass too easily to that in

(1) Nerves - D. Fraser Harris - page 229.

which it becomes almost impossible to evoke response, we have a picture in physiological terms of much of the nervousness of prostration which arises from revival meetings held during the night when normally the nervous system would be recuperating.

The inability to eat, although less pronounced than the fact of insomnia, has to be reckoned with as numerous complaints are expressed by those under the power of prostration. The root of the cause would appear to be physiological, since the nervous system being upset the nerve ganglia of the stomach could hardly escape from the general derangement. This need not be held against revivalism as this symptom disappears with the others when the mind is once again at peace on its higher level. If the question be asked why this occurs only in some penitents, we can only reply that we suspect a former condition of dyspepsia.

The Lack of Inhibition.

It has become usual to speak of 'primitive trails' as due to the lack of inhibition. Having just studied the influence of shock we are bound to agree that its result would be to suspend the higher control of the mind. While the lack of inhibition will be present almost entirely in shock, it is to be found in many cases where there is little trace of shock. Shock is typical of physical prostration, but as we move up the scale of prostrations it disappears.

The term itself needs some qualification, and to do so we ought to visualise the development of the cerebral cortex in evolutionary history. Lloyd Morgan gives the higher neural ganglia as cortical and sub-cortical, the former being the seat of control and the latter the region of instinct neural dispositions. A somewhat similar scheme of division is that of Bostock in his "Neural Energy Constant," where he speaks of a centre of awareness and of a centre of fine adjustment, such as we might suppose to be the basis of human control over movements. The description which Rivers gives, depicts the control of epicritic sensibility of the

central cortex over the protopathic sensibility. Such descriptions simply amount to saying that the mind through the brain has control over tendencies to action.

The mechanism of Inhibition is best explained by the hypothesis of inhibition by drainage. The muscles by whose action the body is thrown into position are acted upon by an efferent nerve impulse. To inhibit is not merely to withdraw neural energy but to stimulate through the sensory mechanism the antagonistic muscles. On this view (of which Dr. McDougall is the great supporter) neural energy is not merely withdrawn but is transported into the opposing musculature. It is really inhibition by opposition. Our view of prostration must be that of an individual who has failed to counteract the tendency by stimulation of the motor fibres which control the antagonistic muscles.

We usually have an ethical element superimposed upon biological law when we say that sinners under prostration are lacking in inhibition. On the biological level they are only doing what they should do under the circumstances. Here we encounter the problem of how far the individuals were free to act according to their usual

moral standard. They were faced with the danger of perdition. In many cases they had experienced shock. They were in the midst of an emotional upheaval. Darwin recalls an experience at the Zoological Gardens in which he says, "I put my face close to the thick glass plate in front of a puff-adder in the Zoological Gardens, with the firm determination of not starting back if the snake struck at me; but as soon as the blow was struck my resolution went for nothing and I jumped a yard or two backwards with astonishing rapidity. My will and reason were powerless against the imagination of a danger which had never been experienced."⁽¹⁾

This leads us away from ordinary physiological inhibition to the emotionalism of Revivals in which, in place of the simpler types of reaction such as reflexes, we have to deal with an intermediate power, i.e. emotion. So the difficulty of inhibition is that of knowing what to do with the emotion. No sinner can prevent himself from the affect of fear but, if the function of his brain is not suspended, he can put into action some activity which will oppose the tendency of

(1) The Expression of the Emotions in Man & Animals - Darwin, page 9.

emotion to take the line of least resistance and so flow down biological channels.

The development of the mind with its accompanying mechanism the brain is the result of a long process, and it would not be surprising, if it sometimes failed to inhibit actions more suited to a past phase of development by redistributing the energy at its disposal. It is worthy of note that a decapitated animal reverts to its lower stage and becomes entirely reflex.

Shock, to which we have already referred, causes a depression of the motor centres of the cerebral cortex, and exhaustion does the same. This means that lower motor centres - possibly sub-cortical - take their place. The lack of inhibition is thus simply explained. Many of the Camp Meetings lasted all night and sometimes longer and one does not wonder that a tired cortex relegated its functions to a sub-cortical region.

THE PATHOLOGICAL GROUP.

Introduction.

It would be quite safe to say that there may have been a few people who were stricken over sins which they never committed but those must have been few indeed. In many cases a genuine conviction of sin has become complicated by the presence of disease or disability. Under the Pathological Group it will be our task to investigate how far illhealth has a bearing on this conviction of sin and the prostration which results.

We must admit that our Pathological Group is arbitrary for even in physical illness it is often impossible to say where the normal ends and the pathological begins. This is even truer of mental troubles. We have already asserted that prostration as it is usually found in Revivals is not pathological i.e., it is not a type of disease. A modern author has written on "The Disease and Remedy of Sin",⁽¹⁾ but this he explains as an analogy from his earlier training in medicine. While we are emphatic on this point, we must admit an influence from disease upon prostration.

This is a discussion which is forced upon us when

(1) Dr. Mackintosh Mackay.

we read that "There are many people who feel intensely guilty, but who have not sinned in any way whatever, against God or man".⁽¹⁾ How far we can accept this statement will be obvious in a later discussion. It was this sense of guiltiness as well as religious exaggerations to be found in some very devout people which led medical practitioners of a former generation to speak of 'religious insanity'. Religious is here an adjective. The patient showed exaggerations and obsessions in the thing which interested him most. Had his greatest interest been in motoring it would have been necessary to diagnose his trouble as 'motoring insanity'. The symptom on the other hand is not always to be associated with the cause.

If it is true that many clergymen regard as sinners people who are as much neurotic as guilty of sin and fail to see the neurotic element, it is painfully true that most psycho-analysts fail to observe sin in the neurotic. Justice must be done to both elements. A dramatic critic has been credited with saying that "Lady Macbeth would today be ordered off to Marienbad". Far more cases of neurosis could be traced to sin than most analysts will

(1) Psychology's Defence of the Faith - Yellowlees, page 51.

admit. Take the process in its simplest terms. Repression is blamed but repression takes place because of an uncomfortable feeling. Guilt is a most uncomfortable feeling and arises from a relationship to God which the greatest theologians have regarded as predominantly affective. It is only logical to assert that religion, being affective, guilt should share in this relationship and when unforgiven should be repressed. It is the necessity of repression for affect which makes us sure that sin causes this mechanism to work more than any other more cognitive conflict.

In view of what we have said we find ourselves faced with a paragraph by Dr. Yellowlees which says, "We must avoid the mistaken view held, or implied by some, that there is any essential connection between neurotic illness and sin. Neurotic illness is common enough in all conscience, but if it were as common as sin things would indeed be in a bad way. Neurosis is frequently related to sin for precisely the same reason that it is frequently related to family life, to love affairs, to business worries, to money and so on, that reason being simply that mental conflict may easily arise in connection with any of these big common interests

of human life, and it is mental conflict which causes neurotic illness".⁽¹⁾ While there is no essential connection between neurotic illness and sin there may be between the former and guilt. Of course all guilt is not repressed. Obviously much guilt is accepted as forgiven and so the uncomfortable feeling is removed, but such as persists - the remainder as it were - may be repressed. Then prostration may take place without the cause being apparent to the consciousness of the individual. That there are cases of neurotic illness which did not originate in sin none will doubt. We prefer to state the relation of neurosis to sin as above than to say with Dr. Yellowlees that they are related because the origins are in the same fields of activity.

The way in which William James opened his discussion of the Varieties of Religious Experience by stating that we must not disparage religion because, 'such religious geniuses have often shown symptoms of nervous instability', heartily commends itself to us at this point. Even if we find that guilt has been accentuated by illhealth, we must not declare against the value of guilt however much we may deprecate the exaggerations which result.

(1) Psychology's Defence of the Faith - Yellowlees, page 52.

One value of the study of abnormal psychology is that it has helped us to understand the normal mechanism of the mind, and we will find the same value in our consideration of the aberrations in the feeling of guilt which such a study affords. This has been stated admirably in James' own words, "It always leads to a better understanding of a thing's significance to consider its exaggerations and perversions, its equivalents and substitutes and nearest relatives elsewhere. Not that we may thereby swamp the thing in the wholesale condemnation which we pass on its inferior congeners, but rather that we may by contrast ascertain the more precisely in what its merits consist, by learning at the same time to what particular dangers it may also be exposed".⁽¹⁾

The cases of Tolstoy and Bunyan which James mentions are obviously to be regarded as pathological. The supersensitive conscience of Bunyan was abnormal and the depressive melancholy of Tolstoy, which caused him to make attempts on his life, must be regarded as having an important influence on the type of prostration of which their lives are an example. Brainerd the missionary to the American Indians is another illustration of how

(1) The Varieties of Religious Experience - James, page 22.

religious convictions may be given an exaggerated form. His diary is full of descriptions of changing moods of joy and depression due to his bad health. He died of phthisis. His case gives a clue to differentiation between convictions and prostrations which are normal and those which may be largely pathological. The depression which occurs after the conversion process with any harping back to past sins is enough to at least suggest abnormal conditions of body or mind. Brainerd's depression over his work was due to an advanced condition of phthisis. He declares in his diary that on one occasion "I had the greatest degree of anguish that I almost ever endured. I was perfectly overwhelmed and so confused that after I began to discourse to the Indians before I could finish a sentence sometimes I entirely forgot what I was aiming at". An anguish like this was abnormal in a missionary who had dedicated himself to such a service. Luther's moroseness over his sins and his bitter struggle suggest some physical weakness, so that we are not surprised when we read that his letters to Melanchthon and Spalatin are eloquent on the tribulations of acute and protracted constipation. This ailment explains the strength of his temptations.

Starbuck found that while the sense of sin follows naturally in the wake of evil, it has other causes, such as temperament and illhealth. Hysteria and similar complaints are said to be the cause. Such a finding requires a little qualification.

The Ductless Glands.

So numerous are the references becoming in works of psychology to the function of the ductless glands that a study of the phenomena of prostration arising from a conviction of sin could not be up to date nor adequate without some reference to them. For our present study what matters most is the way in which those glands may account for any of our phenomena. We find Professor Waterhouse saying "Temperament may possibly be largely influenced by those ductless glands of which we often hear nowadays, glands which discharge their secretions into the blood".⁽¹⁾ But we must remember that while in colloquial speech we speak of Ductless Glands we ought to speak of Endocrine Glands, for the former is not exactly correct. Only some can correctly be called ductless. The other glands have a double secretion one of which passes through a duct

(1) Psychology and Religion - E.S. Waterhouse, page 120.

and the other passes directly into the blood-stream.

Before turning to enquire what each of those glands contributes towards the stability or instability of personality, a few preliminary observations would be helpful. The attitude of Berman who has built a doctrine of determinism and naturalism upon his study of the endocrines is one which will never commend itself to Christian thinkers. It is interesting to find that even he must admit an exception to his rule where he says "There is no doubt that the damnation or Salvation of an individual has often been determined by a religious crisis in which the magic of words has worked their witchery. There is plenty of evidence that a psychic conversion will effect an actual revolution in the whole way of living of the victim or the patient as you like it."⁽¹⁾

Another admission is viz., "As personality develops, the vegetative system becomes susceptible to the manifold associates of family, school, church and society, art, science and religion and last but not least Sex."⁽²⁾

Now against the two quotations already given, let us place one from another of his books, viz., "Similarly the glands of internal secretion are the

(1) Glands Regulating Personality - Louis Berman, page 17.

(2) Glands Regulating Personality - Louis Berman, page 175.

regulators of the chemistry of all our cells. Including the brain cells, they thus come to be the regulators of the chemistry of our Souls; our children therefore, are utterly at their mercy. All the chemical reactions in the body, including those at the basis of anger, joy and fear, intelligence, character and will occur between the elementary food constituents after they have entered the blood and become accessible to the cells".⁽¹⁾ Yet in the same work he can write viz., "No one can deny the effect upon the personality of such everyday experiences as grief, disappointment or defeat, or victory, joy and encouragement. That nothing succeeds like success is as true as that nothing fails like failure. The influence of education, of philosophy, of religion, of all multi-form suggestions, of environment upon the personality, can never be ignored."⁽²⁾ Berman appears to be just in the same dilemma as others have been over the question of the freedom of the will. Some will say of the endocrine glands what has been said of the will i.e., that it is determined. Others will declare that just as the will is entirely biased so there is also no escape from the fatality of the glands. That there is much truth

(1) The Personal Equation - Louis Berman, page 151.

(2) The Personal Equation - Louis Berman, page 98.

in the statements made by Berman , no physiologist will doubt but some of his findings appear to have more of personal opinion in them than the results of experimental science. It is difficult to see how some of his views are capable of experimental verification. No doubt he has based his theory largely on clinical observations which never can have the solidity of laboratory methods where all conditions can be made equal. While, even at this stage admitting the influence of the endocrine glands, we still believe that the ego of the conscious self has an autonomy which enables it to choose how far it will allow itself to be influenced by physiological or psychological forces.

The second preliminary observation is that there is a definite relationship between those glands and that they work as a corporate whole. Some work in unison but some are antagonistic and in this they follow the pattern of the nervous system where the sympathetic system and the vagus keep the body in a balance between them. The sympathetic nerve to the heart accelerates its beat systol and diastol whereas the vagus slows down its action. Among the glands there is reason to believe that the Thymus, which is the gland of childhood, holds

in check the development of the sex glands and the latter certainly shows rapid increase at the time the Thymus usually atrophies. Thus the overaction or underaction of one gland will tend to affect the others.

The third observation is that we are concerned with those glands not merely when in a diseased condition but in their normal working function. Possibly the pathological condition of the glands will have something to tell us about group I. where we are placing those sinners who appear abnormal, but it is to be hoped that the healthy glands will also offer some explanation of the cases of physical prostration. What we have to bear in mind is that we are not seeking to find out whether glandular diseases lead to insanity but whether they lead to mental disorder or changes of personality. So far no definite proof has been established that those glands in a morbid condition cause brain disease, but there is a large amount of evidence to show that they do affect normal living, and it is this latter fact which may help our understanding of prostration. It would be well to quote as authorities those who are definite on this point and whose support we claim for our contention viz., "It is

of course, known that certain classes of mental illness depend upon physical changes; but in the vast majority of cases no such definite changes are found, and it is for the latter that the endocrine glands have been called upon chiefly to account. In actual fact, in the present state of our knowledge such definite conclusions as are possible are mainly negative".⁽¹⁾ We come now to a view which encourages us to prosecute our studies in the abnormal functions of the glands for those authorities say that "although there is as yet no conclusive evidence of a close relation between degenerative glandular changes and the commonest types of mental illness, the relations between glandular function, normal or perverted, and the activity of the organism, including the mental activity, are evidently very important".⁽²⁾ The use of the word pathological is a difficult one in medical studies, and it is just as difficult for us in our treatise. On the whole, our use of it will be largely concerned with signs which deviate from the normal. The value of our study can be gleaned from the remarks of a well-known pathologist, "The action of endocrines on the psyche is equally potent. Consider for example the apathy of the myxoedematous

(1) Text-Book of Psychiatry - Henderson & Gillespie, page 67.

(2) Text-Book of Psychiatry - Henderson & Gillespie, page 69.

patient, the decay of the spirit-energy; the intense nervousness and agitation of the sufferer of Graves' disease which may change the most calm, level headed, self-disciplined, strong-willed woman into an excitable, nervous being, startled by the least noise with the fluxes and refluxes of feeling, the violent emotionalism exhibited at the period of the rut, the altered emotional lane at the menstrual periods and the epoch of the climateric. Many mysterious impulses that puzzle the psychologist and upset all ordinary laws of conduct are often due to excess or deficiency of the secretion of the endocrine glands".⁽¹⁾

Before coming to a description of each of the glands we are no doubt forced to ask whether religious experience is related to any one gland. It would be unsafe to answer this question without remembering the conclusion at which we arrived in our study of the instincts. Since we found that religion is related to many instincts rather than any particular one we will be on secure ground if we find that religion may be affected by the secretion of many glands and not by one in particular. If in the future the instincts are

(1) Aids to Pathology - H. Campbell, page 185.

shown to be related to the endocrine glands then our theory will stand the test of time for we hold, that if religious experience is connected with instincts or glands, it is not with any definite one. The hormone which the glands secrete has been so termed because of its work as a chemical messenger in the blood in stirring up (hormao) other parts of the organ to do their share in the bodily mechanism. The endocrines exert their action through the autonomic nervous system.

The Pituitary. The only gland for which any definite claim has been made as being directly connected with religion is the Pituitary. This claim, so far as the present writer knows has been made by Louis Berman alone. Let him speak for himself e.g. "What the post pituitary does to the brain cells and the organism as a whole is to render them susceptible to sympathy and suggestion, the social sublimations of the maternal instinct with its offsprings of religion and art as we have seen." (1) This sentence shows the advisability of watching that our judgment about instincts coincides with that about the glands. The Pituitary is a gland lying at the base of the skull, in a cavity of the spheroid bone called the sella turcica. The gland has three lobes the anterior

(1) Glands regulating Personality - Louis Berman. Page 233.

being largely concerned with growth, and the posterior through its secretion contracts certain arteries and has a part control of sugar metabolism. How far Berman is justified in his assumption that the post-pituitary is the basis of religion depends for him upon clinical observation. So far we must dissent from his claim. Yet we must admit, that, if any gland has a prior claim because of its anatomical position as being near the brain it is the pituitary. Although religion is a matter of consciousness and so to some extent depends on a brain, and the Pituitary is the nearest of those glands to the brain, the mind is possibly centred more in the cerebral cortex and the distance between this point of man's highest brain development and the Pituitary does not give us much reason to agree with Berman. In all fairness it should be stated that the composition of the post-pituitary which is composed almost entirely of neuroglia does lend some support to his assumption. The question is why not claim the same effect on religious consciousness as due to the anterior pituitary for Campbell says viz. "The anterior lobe, in fact, appears to be one of the most important agents in determining

racial characters, such as stature, cast of features, texture of skin, peculiarity of hair etc. Defective action of the anterior lobe coming on before puberty causes stunting of the stature, arrest of development of sexual glands, great obesity and high sugar tolerance." (1) In view of Starbuck's findings about the age of conversion and its relation to puberty we must admit that since the anterior pituitary stimulates the development of the sex glands it does indirectly affect the upheaval of personality and accounts for the brooding over sin which is common to adolescents. Yet, we must not lose sight of Berman's contribution to our study for, while we don't accept the post-pituitary as basis for religion we are willing to accept it as indirectly concerns with the sublimation of the maternal instinct in religious forms.

The Parathyroids. These, first described by Sandstroem in 1880 are four minute bodies firmly fixed in the posterior surface of the Thyroid. The active principle is parathormone which was isolated by Collip, and its function is the regulation of the lime level of the blood. In Parathyroid disease, especially in acute cases, there is profound mental depression which may account for the morbid paralysing effect which the

(1) Aids to Pathology - H. Campbell. Page 190-191.

conviction of their sins have on some individuals. There is also a type excitability which, if it becomes attached to the idea of sin may easily lead to prostration. Rather graphically Berman describes the condition viz., 'When Parathyroids are removed an astounding increase in the excitability of the nerves follows. It is as if the animal were thoroughly poisoned with strychnine. The slightest stimulus will make him jump or throw him into a spasm. Merely letting the light into a darkened room will make the subject of the experiment go into a series of convulsions.' (1) It is not difficult to picture what would happen in the case of one who was convicted of his sins and who had even a slight defect of the Parathyroids.

The Thyroid. There are two conditions of this gland which are abnormal i.e., hyperthyroidism and hypothyroidism. Only hyperthyroidism or thyroid-intoxication has any reference to the present subject and in this condition there appears a larger secretion than usual. The effects are best described in the words of Campbell viz., "The fires of life blaze up, the patient tends to leanness, excitability and emotionalism. He is impatient, restless, jerky in his movements, with

(1) Glands regulating Personality - Louis Berman. Page 82.

a furtive look, and burning eyes. Fanatics, with their exuberant verbosity, unbalanced minds, egomania, and intellectual conceits, belong to the class. They are the commonplace of history and all bear to one another a strong family likeness. Robespierre and St. Just were notable examples." (1)

Thyroxin, the secretion, contains 65% iodine and regulates the body fires. The definitely pathological individuals described by Henderson and Gillespie reveal the symptom of deep anxiety. They (the psychiatrists) also remind us that "Nevertheless in a striking proportion of cases of hyperthyroidism there is a history of emotional stress." (2) Now anxiety must attach itself to an object and it seems reasonable to suppose that some cases of prostration from conviction of sin are related to hyperthyroidism. This does not of course explain the conviction of sin but it does offer a reason for the abnormal form it takes.

In dealing with the relation of emotionalism to hyperthyroidism the above psychiatrists show that while emotional stress does not cause hyperthyroidism it may

(1) Aids to Pathology - H. Campbell. Page 187.
 (2) Text Book of Psychiatry - Henderson and Gillespie. Page 367.

often accentuate it. "It is more likely that a sudden shock accentuates a pre-existing hyperthyroidism than that it originates it." (1) This is interesting because a chapter has been devoted to the element of shock received during revival preaching in which judgment and Hell found a prominent place. Stoddart claimed that exophthalmic goitre, which is hyperthyroidism, is invariably a type of anxiety neurosis, dependent upon psychic factors and curable by psychotherapy. With this Henderson and Gillespie do not agree. The very fact that such a claim could be made suggests some relationship and the shock of realising the penalty of sin may have been sufficient to cause a temporary hyperthyroidism with anxiety about sin.

The Pancreas. This organ which has become well known recently through the work of Dr. Banting who isolated its internal secretion insulin, does not appear to have much effect upon personality beyond a general irritability where diabetes has set in, and the tissues are being starved of sugar and a ketonuria or poisoning gets into the system. This is precisely stated by Henderson

(1) Text Book of Psychiatry - Henderson and Gillespie. Page 368.

and Gillespie viz., "Depression appears in some, sometimes as a reaction to knowledge of the disease, and sometimes in association with feelings of physical weakness." (1)

The Adrenals. Those glands which are placed above the kidneys will be found to have an important bearing on our subject. The active substance of the adrenals is adrenalin. "It affects not only the plain muscle of bloodvessels, but every tissue innervated by the sympathetic system e.g., it causes dilatation of the pupil, secretion of saliva, erection of hairs, it makes the heart-beats stronger and more frequent." (2) The word of Canon (3) on Emotional Glycosuria has shown that the emotions such as fear stimulate the adrenals as well as other glands. The secreting of adrenalin into the blood after fatigue to restore the body is Nature's way of recuperating. It has been termed the drug of "fright, fight and flight." In the crowd manifestations of Revival Meetings this drug plays a part in those three types of reactions for as we have discovered there are three reactions to Revival preaching i.e., some

(1) Text Book of Psychiatry - Henderson and Gillespie.
Page 371.

(2) Aids to Physiology - H. Dryerre. Page 90.

(3) Bodily Changes in Pain, Hunger, Fear and Rage -
Cannon.

some may rebel against it with rationalisations which are a defence mechanism, or they may be afraid and lie down as dead just as some mammals and birds do in the presence of danger, or they may seek refuge in flight as many did in American Revivals where they fled into the dense forrests in the hope of escaping divine wrath. No serious student can deprecate the part played by this gland as the agent of the mind. Its task is to summon all the available forces in dealing with a sudden emergency when the secretion, adrenalin reaches the great nerve centres during conditions of stress, anger, or fear and so acts as a reinforcement to the energies of the body.

The Sex Glands. Since those have an internal secretion there would seem to be a reason for connecting them with the upheaval of puberty, and since Starbuck connected his adult conversions with this period the suggestion that sex glands play some part does not appear to be without a foundation. The hormone is the mainspring of the libido or urge passion, and as some psychologists regard religion as a sublimation of this libido, it is essential to remember the relationship.

As menstruation and menopause do give rise to periods of anxiety (and even in extreme cases to insanity) the effect upon a woman who has a conviction of sin must not be neglected, as it would certainly explain how prostration sets in.

Similarities to Epilepsy.

If there is any disease for which prostration might easily be mistaken it is epilepsy. The name epilepsy is being utilised now not as the designation of a particular and definite disease but for an array of symptoms which have many forms and variations. It has become the practice to speak of, 'epilepsies,' or of 'epileptiform,' because so many causes have been enumerated such as diabetes and arteriosclerosis. There is another division in which diagnostic methods have revealed no such basis and where some native or constitutional predisposition is regarded as responsible. This division is known as, 'idiopathic epilepsy'. Very obviously, if there is any confusion between prostration and epilepsy it is likely to be with the 'idiopathic' type where there is no known disease as the precipitating cause. Many observers have made this error.

Let us note some of the similarities which have lead to this confusion. Epilepsy used to be called the 'falling sickness', in which the falling was a major symptom, and when the same feature was prominent in prostration the name which had always been associated with such occurrence was applied to the latter.

Another term for epilepsy was the, 'sacred sickness', a term used to express the notion of possession where demonological powers were supposed to be active. In religious circles, prostration was regarded as due to the agency of the devil by people from whom a more considered judgment might have been expected. Practically the same name has been applied though at different times to different types of reaction.

The similarities coalesce to even a greater degree, when we recall that epilepsy became known at one time as the, 'disease of assemblies', on account of the tendency for it to occur in gatherings. As we will see the large number of prostrations is due to the influence of revival meetings where the genuine prostrations could be simulated by those who unconsciously desired to be in the fashion. Little by little we realise how careful any investigator must be.

The whole matter appears more complicated the

deeper we probe, and especially is this so when we read that, "Some evidence has, however, been produced that a fit may result from a focus of conflict in the cortex between excitatory and inhibitory process. To understand how true this may be of prostration as well as of epilepsy, we must imagine ourselves in an excited revival atmosphere. A sinner desires to flee or escape from the Wrath to come. He wants to arise and confess his sin but the sight of hundreds (many of whom may be his acquaintances) retards him. A new element rises for the emotion which may have been present as a strong interest flares up because of this inhibition. The excitatory and inhibitory process may also cause a minor shock.

Perhaps the greatest likeness is between prostration and the less severe form of epilepsy known as 'petit mal'. In this less severe type the loss of consciousness is only of a few moments duration. There is also an absence of the convulsive phenomena. Usually the only manifestations are confusion and paleness.

Having done justice to the similarities we may now turn to the differences. In prostration there is an absence of the distinguishing features of epilepsy such as the champing movements of the lower jaw, the presence of foam from the mouth, a bitten tongue, stentorious

breathing.

Secondly, there is no such warning in prostration as the aura in epilepsy. The migraine or sick headache is also absent. In epilepsy there is a physical debility which is in strong contrast to the elevating emotion and thankfulness which is revealed in prostration. In epilepsy the feeling of elation is evident before the fit whereas in prostration it appears after the painful experience. The mental condition which supervenes in epilepsy is less irritable but never reaches the joy which follows prostration.

Fits take place mostly during the night and the patient may even be unaware of their occurrence were it not for the weakness of which they are conscious.^(1.) In any case of prostration epilepsy would require to be ruled out until it were shown that the person had an epileptic constitution and so was subject to fits.

Epilepsy can only be applied to prostration in the general sense that epilepsy is not a disease but a group of symptoms with many causes. In this sense we could only say that prostration is epileptoid.

This manner of dealing with symptoms is unscientific and is only an interim method of dealing with them

(1) Text Book of Psychiatry - Henderson and Gillespie.
Page 379.

until by patient research each group can be differentiated and catalogued under a suitable designation. This is what we have done in our study of prostration, only we have insisted that prostration is natural and not pathological except where complicated with diseases. Our difficulty is expressed in the words of Hollingworth who says, "In border line cases it is impossible to distinguish between normal physiological reaction and that of epileptic disease, on the basis of the manifestations." (1) This author proceeds to emphasize epilepsy as a reaction type rather than a disease entity.

The most manifest difference between the two is that in prostration there is a spiritual experience where the prostration is genuine one and there is a release from sin which compensates for the pain.

We must admit that the burden of sin or revival influences may cause epilepsy in those of a predisposing constitution. In such a case instead of the manifestations of prostration the symptoms of epilepsy appear. John Wesley knew the difference when he saw it. He says, "I do not mention John Haydon a weaver who was at Baldwin Street the night before

(1) Abnormal Psychology - Hollingworth. Page 461.

He was a man of regular life and conversation one that constantly attended the public prayers and sacrament and was zealous for the Church and against all Dissenters of every denomination. Being informed that people fell into strange fits at the societies he came to see and

Judge for himself. But he was less satisfied than before, insomuch that he went about to his acquaintances, one after another, till one in the morning, and laboured above measure to convince them it was a delusion of the devil. We were going home, when one met us in the street and informed us that John Haydon was raving mad. It seems he had sat down to dinner but had a mind first to end a Sermon he had borrowed on "Salvation by faith". In reading the first page he changed colour, fell off his chair, and began screaming terribly, and beating himself against the ground. The neighbours were alarmed, and flocked together to the house. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without, but he cried, "No, let them all come; let all the world see the just judgment of God." When Wesley returned an hour after he says, "We found his body quite worn out, and his voice lost, but his soul was full of

joy and love, rejoicing in the hope of the Glory of God." (1) Haydon was obviously an epileptic and so his prostration took this form.

Wesley declares that he only saw one other case like this. "A young man who stood up behind fixed his eyes on him, and sunk down himself as one dead; but soon began to roar out and beat himself against the ground, so that six men could scarcely hold him. His name was Thomas Maxfield. Except John Haydon I never saw one so torn of the Evil one." (2) Obviously those two were men of an epileptic constitution and the conviction of sin set the physical mechanism in motion. The difference between pathological and normal prostration can be observed by a careful examination of the records. Take one symptom alone. In normal prostration we do not find this striking of the head or body against the ground so significant of epilepsy. What we do find sometimes is a struggling and holding on¹ to the ground to prevent the sinner, as he himself thinks, from being drawn down to Hell. There is a thread of purpose in natural prostration which we need not expect to discover

(1) Wesley's Journal - Vol 2. Page 189.

(2) Wesley's Journal - Vol 2. Page 203.

so easily in epilepsy.

Like prostrations, epilepsies tend to occur in crowded gatherings and so the one may be easily confused with the other, but the reasons for the occurrences under those circumstances are quite different. In the case of prostration, under emotional influence the powers of inhibition are lessened and instinctive reactions take place through the lowering of the conscious level and the protrusion of the unconscious. In Epilepsy the constitution which is already predisposed in the direction of this pathological reaction may be affected largely by a crowded atmosphere. "It is when we consider the intricate physical chemistry of the nervous system that we get glimpses of an understanding of the nature of the process which underlies the abnormal discharge of excitation or inhibition, or both simultaneously, that produces the epileptic fit. It has been shown that the state of the blood, and therefore of the fluid bathing the nervous tissues, has an important bearing. If an epileptic patient breathes an atmosphere poor in oxygen, or is made to overbreathe by conscious effort (thus producing alkalosis), fits occur in greater frequency than before." (1) There was no lack of oxygen in many of the revivals where prostration was most pronounced for those took place in the open air.

(1) Text Book of Psychiatry - Henderson and Gillespie. Page 374.

Hysteria.

Another disease besides Epilepsy which is often confused with prostration is Hysteria and we must now proceed to show the difference.

We read in a book on Modern evangelism the author's idea of earlier and cruder revivals as he has gleaned it from descriptions of the religion of southern states of America. "In nearly all novels where the scene is set in the southern states of America the writer draws a picture of a Mission either to negroes or whites in the village chapel. The interest centres round the ritual of the penitent's bench. The preacher begs and beseeches the people to come and be saved. As one after another runs, almost in desperation, to the penitent's bench, and kneels there in tears, often in hysteria, the members of the congregation, who have already been saved once, ejaculate "Alleluia! or Praise God!" Soon hysteria overtakes them all".⁽¹⁾ This kind of description is not uncommon and the occasional references to revivals daubes the phenomena we have studied as hysteria.

It will be necessary to consider hysteria although we have already maintained that prostration is

(1) Crown Him - R.B. Lloyd, page 96.

not a disease. Yet we must admit that where thousands have been afflicted there may have been many cases of pure hysteria. Here we enter upon the great difficulty of psychotherapy. Even to-day the whole question of hysteria is in flux and flow.

The older conception of hysteria as the neurotic trying to draw attention to herself and so feed herself regarding sentiment, does not concern us. Under conditions of imminent danger where immobility is the proper mode of seeking escape the drawing of attention to oneself would be ludicrous and would result in death.

The core of our difficulty is that hysteria has been used in connection with methods of reaction to danger. We have in our data similarities to what might be termed by some hysteria. This is true of those sinners who did not conform to the law of, "all or none," and in a physical sense were not wholly prostrate. It is fairly clear, however, that while in war neurosis paralysis and anesthetics have the same motive as immobility in seeking to evade danger, they are in other ways quite distinct. Alchemy and chemistry, witchery and medicine magic and religion, were no doubt evolved

out of a similar matrix, but nowadays wise students keep them poles apart. The analogy is perhaps not very exact but those anesthetics incur a contempt which immobility does not. McCurdy has been justified in his criticism, when he points out that those paralysis which come under Hysteria or Substitution Neurosis are to be regarded as immobilization, which is the biological reaction and not as immobility.⁽¹⁾ A further distinction can be drawn. While immobility implies a reaction of the whole body and immobilization the inaction of a part thereof, the former take place at the moment of danger but the latter occurs before the danger is reached and so seeks to evade it entirely. Hollingworth quotes Leri as declaring that, "Never has an hysterical convulsion or paralysis been seen in the open, on the battlefield, under exposure to a barrage - a fact which seems to us of major interest for the understanding of the pathogenesis of hysterical disorders."⁽²⁾ Observers have noticed that a period of incubation seemed to be necessary for paralysis, since this usually happened after men had been far removed from the scene of danger.

(1) Problems in Dynamic Psychology - McCurdy, page 247.

(2) Abnormal Psychology - Hollingworth, page 284.

Rosanoff is severe on those cases of immobilization declaring that the, "mainspring of hysterical conduct consists in a concealed, illicit, morally untenable motive." This could not be said of those who in a moment of danger acted instinctively. So to Rosanoff hysteria as immobilization consists in a 'character defect.' Now our genuine cases of prostration are people who have felt an overwhelming sense of sin and since this is a capacity which is shared by the noblest characters there is little sign of a 'character defect.'

Professor Thouless says, "It has been shown that the origin of many of the illnesses which are popularly called, "nervous" diseases, is the condition of stress set up by allowing an instinct no outlet at all. (1) Hysteria is an example of such a "nervous" complaint." Now in prostration we have an outlet for the danger instincts and to that extent, if we accept Professor Thouless' view, we must rule out hysteria. From what this psychologist says, hysteria may be related to any instinct and this would make it too general to have been of use in a danger situation where the concept is of God ready to punish.

(1) The Control of the Mind - R.H. Thouless, page 89.

The various differences between prostration and hysteria may now be considered.

Hysteria is really a disease and as such it is apt to recur so long as there is any root. It appears to be related to most instincts. Rivers evaded this difficulty by his division of hysteria into types occurring in women in peace time and obviously sexual leading to anxiety, and that occurring in war which is characteristic of men and being witnessed in paralysis such as would enable them to avoid future danger. It is questionable if the division is just as neat as that. Hysteria is general but prostration refers to the instinct of self-preservation. We cannot accept the contractures, paralysis, aphonia, anaesthesias, falling fits as cases of partial immobility. The time of action is different as is also the motive. Besides why should some suffer paralysis and others aphonia?

Freud strikes a vital note when he sees as a basis of hysteria a weak constitution. We have no reason to suspect constitutional weakness in the case of prostrate sinners so many of them being people in perfect health.

Hysteria implies repression but prostration is a very obvious case of expression.

We do not doubt but that some cases have been hysterical as when a visit to a revival meeting has resulted in speechlessness for several days or in some other symptom.

Neurosis.

Many of the sinners whose experience we have traced owe something to their nervous condition. It would not be difficult to trace a relationship between neurosis and pathological prostration. The kind of sinner who is converted at every revival has either a congenital or acquired weakness of his nervous system. The easily aroused penitential tears of the inebriate are due to the effect of alcoholic poisoning, rather than the work of a divine agency. A definite case of this is described by a modern evangelist Lionel Fletcher who describes a man so degenerated by alcohol, that "He seized my hand and burst into tears, almost dragged me into the study and then he dropped into a chair and burying his face in his hands, sobbed most dreadfully." (1) This is the kind of prostrate individual from whom too much should not be expected. He signs the pledge many times in his life.

What is known as scrupulosity or a peculiar insistence on the sinfulness of small and unimportant acts and the amazing prostration over such moral trivialities is best explained by considering the person neurotic. The reason why we use the term neurotic instead of psycho-

(1) Mighty Moments - Lionel Fletcher. Page 108

neurotic is that mentally such people appear very much alive and certainly sound. Then trouble is much akin to the peculiar sensitiveness of many people whose blood pressure far exceeds 120 mm. Both George Fox and Cromwell have shown this fixation on minor delinquencies. Such people may be very strong physically. Such a nervous condition may be suspected in the individual here mentioned. "But F. B. has stirred up the mud so effectually that when he was alone by himself Beau Ideal was far too conscious of his own personal sins - not other peoples' sins - for peace of mind. Instead of the boyish irritability which had once made such a turmoil of his days he found himself now assailed by a profound and morbid unrest of soul which robbed him of peace and dogged every step of his happiness." (1)

There was a time when Luther showed such symptoms. The morning he slept too long, and by a short time missed prayers, evoked misery and prostration incommensurate with his fault. A conscience which was continually telling him, "This or that sin thou hast committed: thou art infected with envy, with impatience, and such other sins: therefore thou art entered into this holy life in

(1) Life Changers - Begbie. Page 115.

vain, and all thy good works are unprofitable," is naturally suspected of being influenced by neuroticism. His descriptions of his visits from Satan strengthen the suspicion. Herbert Gray has an appropriate word worth quoting when he says, "They (depressed spinsters) do not know why they are depressed, and as depression is horribly akin to a sense of sin they often blame themselves for sins they have not committed, and suffer torments of conscience, when it is not their conscience but their nerves that are to blame - their troubles are due to the action of certain glands and cells." (1) The endocrines have already been dealt with and we can agree with what the above author declares.

Janet tells us that neurosis is not a defect in the motor itself but consists mainly in a decrease of tension in the motor activity, which might be described as hypo-functioning.(2) If Janet is right it explains the moods into which men like Saul and Cromwell relapsed and from which the musicians sought to arouse them. In such a condition their sins would never be any less repugnant.

(1) About People - Herbert Gray. Page 101.
 (2) Principles of Psychotherapy - Janet. Page 84.

Moral Disease.

Prostration does often occur over moral disease although to the person his trouble is a sin which he cannot overcome. Although he makes this mistake about his moral aberrations we must not. The term moral disease would appear to be a misnomer for in the realm of disease there is a boundary line which keeps morality on the other side. Moral disease may lend often to a more extreme prostration than sin. If Dr. Hadfield is right in his assertion that the sinner does not want to be cured but he who suffers from moral disease does, then we can understand how the former may not be prostrate where the latter will be.⁽¹⁾ The exhibitionist who pleads in tears and implores the psycho-analyst to break the power of this wretched obsession and let him live a normal and happy life, is an example of prostration arising from moral disease. It also enforces what we have said in an earlier chapter about sex as the primary motive of sin.

To most psycho-analysts sin, if there is for them such a fact, is swallowed up in moral disease. Sin to them is just another kind of mental disorder. It can

(1) Psychology and Morals - J. H. Hadfield. Page 49.

at least be said of them that they are consistent. The mental determinism of Freud leaves him no choice in the matter but to regard sin as another name for moral disease. We can accuse them of a faulty diagnosis only if they accept, as we do, the concept of responsibility. If we are going to maintain the concept of sin as something different we must be prepared to do so with a basis to which we can appeal. For us there is something pathological in moral disease. In compulsion neurosis we acknowledge an unconscious complex which is the hidden root of actions which baffle the patient himself, and no doubt add to his compulsion because they are mysterious. This force emanating from the unconscious is so strong that although it may be contrary to the individual's ideals he is impotent to resist.

If this is so, can we account for the feeling of guilt in those who are prostrate over their actions. There are many who are incapable of self analysis and no doubt blame themselves when they might have exonerated themselves. Yet there must have been some who would have accepted no blame, if they had had no sense of responsibility. The beginning of moral disease must often be denominated sin for as Dr. Hadfield says, "There

was a time when the patient could have chosen otherwise but the alcoholic chose to be drunk, the snob preferred conceit, the hysteric originally malingered the pain; before the experience became a repressed complex it was an accepted sentiment." (1)

Again, we are prone to ask if the patient need have given full expression always to his urge. There are many who have urges to insult others when they are ignorant of any reason for doing so, and who manage to divert this misplaced energy. It is not claimed that this is true of all who suffer from moral disease, but it does show that there is a responsibility which can lead to a conviction of sin and a genuine one, although such responsibility would not have been attributed by onlookers. We are not sitting in judgment, rather are we endeavouring to be fair to the sinner himself. If he has a sense of guilt which leads to prostration we desire to see him consistent, for if he is prostrate over acts for which he could not be morally responsible there is no moral value to be attached to his prostration.

In event of a difficulty in deciding when an act has originated in Sin or moral disease there is a

(1) Psychology and Morals - J.H. Hadfield. Page 51.

method which will help to a conclusion and for which we are indebted to Dr. Hadfield. He says of the woman who kills her new born child that her past life will have a very great influence upon the verdict. "If she was always a waster it will go much against her for this crime, too, may be considered just another expression of her low aims and lack of ideals; if always a good mother, the crime is probably not the result of wrong ideals, but a mental aberration, for which she is not, therefore, held responsible. Her past conduct goes a long way, therefore, in helping us to decide her present responsibility" (1) In all cases of prostration we are entitled to believe until we discover otherwise, that as logical beings the sinner believes he was responsible.

It has been the practice among idealistic philosophers to refute the contention that the strongest motive wins the day. The basis of their refutation was a will which was able to decide against the strongest motive. They were right in their stand. But in moral disease not only is the will impotent but the complex has a compulsive character which it is hard to resist.

(1) Psychology and Morals - J.H. Hadfield. Page 50.

It is obvious that while prostration may be due to moral disease there may be an element of responsibility larger or smaller according to the sin which led to moral disease.

Our observations on the nature of moral disease will have caused us to realise that there are probably some 'sinners', who need not have been prostrate had they been able to adjudicate their acts from motives rather than results. Canon Grensted has put this point to the front when he says, "So soon as a pathological element enters in, the degree of sinfulness is to that extent diminished. This plea of insanity is a complete defence to any charge. It does not of course, preclude unpleasant social consequences, but it silences all moral criticism." (1)

One must admit, however, that when we have justly shown the compulsive power of a complex we are only a step from the Augustinian theory of total depravity which teaches man that his battle is hopeless from the first, unless God specially intervenes to help him. In both cases, i.e., the compulsive complex and total depravity, the first of which can be experienced, and the other is received by suggestion, there would appear to follow an outlook of hopelessness which in a very large measure leads to abject prostration.

(1) Psychology and God - Canon Grensted.

Insanity.

So often have revivals been accused of causing insanity by their insistence on a sense of guilt as an essential step towards conversion that we must face the challenge. We can only agree that the emotionalism of revivals may and often has precipitated into an abnormal state those who were already on the borderline. Any accident or excitement would have done exactly the same.

There is one principle we should keep before us, i.e. insanity presupposes some dissociation, some splitting up of the mind so that co-ordinated processes are in abeyance. The woman in the mental institution who can wash the floor and still believe she is a queen is a typical example. Now of all the forces which can overcome this condition religion is the most powerful. Cowper the poet was in the hands of a doctor who, being himself a religious man, used this power as a therapeutic means and met with amazing success in the case of this patient. Cowper's recovery at this time was accompanied by an outburst of religious faith and hope. So we may accept as a general principle that,

since religion is unitive in its result, it should cure rather than cause insanity.

The problem, however, is not so easily solved as that, for the insistence on a conviction of sin, if it achieves its end, causes a condition in which it is perilous to leave any sinner. Allen says about Edwards, "The next abuse mentioned which Edwards will not admit as such is preaching terror to the people when they are already under great terrors instead of preaching comfort. He admits of course that something else besides terror is to be preached. The phase of distress and terrors is the minister's opportunity. He himself is not afraid to tell sinners who are most sensible of their misery that their case is a thousand times worse than they imagine; for this is the truth. The same objection might be urged against the Bible. Thousands murdered themselves under religious melancholy which would not have been the case, if they had remained in Heathen darkness."⁽¹⁾ Such preaching can neither be considered religious nor Christian and fails in psychological insight. In his pre-conversion days it

(1) Jonathan Edwards - Allen, page 190.

is not necessary to so-divide up the sinner's personality for it is already divided, and he only needs to be brought to realise a condition which already exists. The end or aim of revival preaching is not to so emphasise this division of personality that it become dissociation. It is this inducing of terror which makes valid the charge, (in some cases at least) that revivals cause insanity. Northridge who has gone into this point thoroughly is justified in maintaining that revivalists who emphasise the fact of sin and stop there, frequently run the risk of creating an intolerable sense of mental depression which often issues in the delusion that the hearer has committed the unpardonable sin, whatever that may be, or in some other type of religious mania.

It is interesting to note that a careful reading of the life of Cruden who was very definitely insane, showed no tendency to be prostrate over sin in his life. In fact he would have repudiated that he was ever in the wrong. No one could snub him. He never knew that people were bored by his company. Indeed he revealed definite signs of dissociation. We cannot wander far, if we take as a guiding principle the view that for

conviction of sin there must be some link of association remaining in the mind. As we have seen in the case of Cruden almost complete dissociation of mind precludes a conviction of sin. Conviction is the work of conscience and conscience is the judgment of the whole personality, and so in the hapless cases of insanity we hardly expect any conviction of sin. On the other hand where there is a conviction of sin, we may look upon the case as hopeful. J.G. McKenzie quotes a psychiatrist who says, "I have often observed that patients who blame themselves overmuch, very frequently recover; and that the acutely disturbed patient is also likely to get well. In fact it often seems the more disturbed and violent the patient the better the chances of recovery."⁽¹⁾ This shows that we are on the right lines in insisting that some vestige of association remains in those who are capable of criticising themselves in the function we call conscience.

Keeping this principle in view, it will be necessary to pass on to three symptoms of insanity which have appeared at times in connection with revivals, i.e.

(1) Souls in the Making - J.G. McKenzie, page 31.

suicide, delusion and obsession, in each of which we may suspect some dissociation.

Suicide.

The legal verdict upon suicide is that it is due to an unsound mind or what we would call some form of dissociation. Very often Revivalism has been blamed for those tragedies. Our discussion of this point will necessarily be an extension of what we have said about insanity. Newton, the hymn writer and friend of Cowper, was in his day like others accused of preaching people mad. George Whitefield found the churches closed against him because the complaint was that he was driving the people mad. This charge was mild in comparison with that which declared suicide was the result of revival preaching.

Such a discussion is not at all a pleasant one but it must be faced, if we are to defend Revivalism against such a stigma. Since suicide occurs without any religious connection we have to ask why it occurs at all. Freud has addressed himself to this problem when he says, "But how can this conservative quality

of instincts help us to understand the self-destructive tendency? What is the earlier state of things that such an instinct is trying to reinstate? Now, the answer to this question lies near at hand, and opens up a wide vista of possibilities. If it is true that once - in an inconceivably remote past, and in an unimaginable way - life arose out of inanimate matter, then, in accordance with our hypothesis, an instinct must at that time have come into being, whose aim it was to abolish life once more and to re-establish the inorganic state of things. If in this instinct we recognise the impulse to self-destruction of our hypothesis, then we can regard that impulse as the manifestation of a, 'death instinct,' which can never be absent in any vital process."⁽¹⁾ A full discussion of Freud's position would raise many ethical as well as psychological problems which are outside our scope. Perhaps the best way of treating this point is to admit that there is such a tendency but that it belongs to the past and should have been superseded at the point which man in his civilization has now reached.

(1) New Introductory Lectures - Freud, pages 138-9.

That dissociation, by removing the co-ordination of the mind and the idea of responsibility, makes possible a return to an instinct belonging to a very early period of evolutionary history must be our view. Thus the point at issue is much the same as in a previous chapter, does Revivalism prolong or end dissociation by its insistence on the conviction of sin? We must admit that irresponsible preaching inculcating terror has caused as well as accentuated the condition of dissociation and so may be responsible for a few suicides. Now that we have conceded so much we must claim that Revivalism has reclaimed many more from such an end than ever it drove to this extreme.

Many have become morbid over their sins when Revivalism was absent and a few have ended in suicide. In fact but for the intervention of revivalism or organised religion the number of such tragedies would have been augmented.

The uplift of revivalism was naturally followed by lowness of spirits, and melancholy was accompanied by the temptation to commit suicide. Revivalism might be compared to the tidal wave which beaches some boats

and carries out to sea others which were beached. For an impartial understanding of the question it would be essential to take account of those tendencies to suicide which disappeared during a revival, and as a direct result of it as well as those which appeared after it.

Having given credit for such lives as were changed, unified and preserved, let us direct our attention to those cases for which Revivalism may have to accept some blame. The conviction of sin may bring on, in those of certain dispositions, an awful wretchedness which adds intolerable misery to life. If the duration of prostration is unduly long and the promise of divine restoration and free forgiveness does not bring relief a condition of distress may result. This was a condition which Luther reached at Enfurt when the waves of despair overwhelmed him.

Now in such cases we feel entitled to ask why the promised forgiveness of God brought no peace. Many answers might be given. Masochism explains why people like to suffer but this is hardly sufficiently widespread to account for this morbid condition to which

unrelieved prostration may give rise. There would appear to be some physical root as when Elijah went to Horeb (I Kings 19th) requesting that he might die. Freud's instinct of death is too mechanical to help us here, when we look for something volitional. Where there is a physical root it would be unjust to blame Revivalism for suicides upon whom it was able to make little impression.

We must keep, however, to cases which may be the outcome of Evangelistic campaigns. The condition of distress may give rise to dissociation or it may be a sign that this condition already prevails. Where prostration continues to be painful the subject speaks of taking his own life as when Lang, describing the conversion of Huntingdon, says that his phobias persisted for months and he thought of ending his misery by suicide.⁽¹⁾ It is a common belief of the medical profession that those who speak of such an act are unlikely to execute it because they realise what they are doing. The same would apply to those who think about doing so. People who speak thus have a co-ordinated mind that is why they

(1) A Study of Conversion - Lang, page 108.

are able to pass a judgment upon themselves. The danger is with those whose minds lack this unity and soundness, and do as it were what they do not realise they are doing.

The aim of religion is the unity of the whole personality with God. The aim of Revivalism is to awaken man to a sense of his sinfulness. The sense of guilt is integrative because it is purposeful. In most cases the divided soul is unified with the God-sentiment as its centre. It may of course happen that the sense of sin once aroused becomes morbid, perhaps due to some physical or mental defect, and in despair a dissociation of the personality takes place with possible suicide. This possibility must be measured against the overwhelming value of guilt as integrative.

Delusions.

We are told that in the acute depression of Maniac-depression Psychosis, "the patient may never make any spontaneous remark; he is asocial, sits apart, refuses to mix with his neighbours in any way.

The whole attitude is one of great misery and dejection. The patient accuses himself of the most heinous wrongdoing, of having committed the unpardonable sin, and of bringing⁽¹⁾ misfortune on others." Since we wish to make as extensive a study as possible between prostration and sin, we must take into account those cases which are undoubtedly pathological.

Possibly the easiest method would be to regard this sense of sin as one of the many signs of psychosis which are due to a physical cause. This however would not explain why sin or the unpardonable sin should appear as a symptom. From our point of view such a method would just put the question a little further back.

There are no doubt many cases where the only wise method would be to dismiss the sense of sin as a delusion pure and simple. Yet sin is so prominent a feature of human consciousness that one must be discreet in the use of such a method. The test of a delusion is the question of how far it is removed from actuality. A man in a condition of psychosis may imagine he is a king and adopt manners such as will feed his delusion but no

(1) Text-Book of Psychiatry - Henderson & Gillespie, page 147.

other will share in his misapprehension. The case of the man who imagines he has committed a sin is in a somewhat different category for the sense of sin is an experience familiar to every normal life.

Many pathological sinners might be better regarded as having exaggerated their sense of wickedness. This seems rather obvious where depression gathers around an unpardonable sin. Some sin however trivial becomes exaggerated on account of the mental disease. The idea of an unpardonable sin is not in itself a sign of insanity. "When Lorenza the Magnificent was dying he sent for Savonarola and greeted him thus, 'Father I wish to make my confession, but there are three sins on my conscience which keep me back and they so weigh upon my mind that I am in despair!' The Prior asked, 'And what are these sins?' Lorenzo replied, 'The three sins are so great that I fear God will not pardon me.'⁽¹⁾" It will then depend upon other symptoms in psychosis as well as the idea of an unpardonable sin, as to whether it is a delusion or not.

The story of Cowper the poet warns us not to

(1) Savonarola - Misciattelli, page 56.

assume too hastily even in the case of those who have at sometime suffered mental disorder that the sense of sin is entirely imaginary. "Ignorant of original sin, insensible of the guilt of actual transgression, he understood neither the Law nor the Gospel, the condemning nature of the one, nor the restoring mercies of the other. After attempting suicide he was seized, as he well might be with religious horrors."⁽¹⁾ We have already agreed that observers would attribute no blame to a man in a condition of dissociation although he may take blame upon himself. This quotation serves to show that there was an incident from which Cowper's belief took its form.

The need for care in labelling any sense of sin as an absolute delusion is reinforced, when we consider that there may be a cause which is buried in the unconscious. J.G. McKenzie tells of, 'a young woman who was obsessed with the idea that her soul was dead; that the Holy Spirit had ceased to strive with her. She was in terrible distress and had a feeling of awful wickedness, and that if people knew what a bad woman she was they would shrink from her - her conduct was

(1) Cowper - Goldwin Smith, page 19.

exemplary, and the numberless little faults to which she confessed could not have caused her sense of loss. Attendance at a dance increased enormously her condition. An analysis showed a labourer had attempted to touch her.⁽¹⁾

The problem is to discover how far the sense of sin is a delusion and how far it has a basis in acts which might in a diseased brain be regarded as sin. Professor James reminds us how the lunatics' visions of horror are all drawn from the material of daily fact and we can hardly think that it is otherwise with his ideas of sin. Even with regard to fantasy there is always an objective basis upon which it rests. We cannot deny that there are cases which seem to show that the sense of sin is a delusion, but those must be comparatively few. What seems a safe verdict is that the sense of sin which does not appear to have a cause and is immune to reason is very largely the result of the condition of the brain.

This pathological sense of sin is an end in itself and does not contain that healthy and hopeful

(1) Souls in the Making.- J.G. McKenzie, page 144.

atmosphere with possibilities of a higher life which is so characteristic of the normal conviction of sin.

Obsessions.

Bernard Hart says concerning the above.

"Obsessions, indeed, rarely occur in actual insanity, but are a characteristic feature of certain types of neurotic disorder. An obsession may be defined as the, 'overweighting of a particular element in consciousness.' The patient complains of some idea which constantly recurs to his mind, in spite of all efforts to banish it, or he is constantly impelled to carry out some irrelevant and inappropriate action."⁽¹⁾ We are also told that, "Obsessive thoughts persist with full realisation on the part of the subject that they are abnormal, and in spite of his endeavours to rid himself of them."⁽²⁾ If the person thus realises his condition there must be at least a certain amount of co-ordination which means that obsessions should be regarded as symptoms of neurotic disorders and not as insanity.

Let us commence with some sinful act which has

(1) Psychology of Insanity - Hart, pages 33-34.

(2) Text-Book of Psychiatry - Henderson & Gillespie, page 93.

become an obsession. Everyday more guilt seems to cluster around the act. If the conviction of sin is normal and the prostration and listlessness which follow are natural, the reading of the Scriptures, wherein are relevant parts about God's readiness to forgive, will cure it and elation and joy will follow. If on the other hand the sinner draws out from an ample store diverse reasons why he should not be saved, and if reasoning only makes him increase his conception of guilt and so allows him to continue in his prostration, an obsession may be suspected. The unconscious mind holds the secret. The claim put forward for the Confessional is that it is an antidote to this morbidity in as much as it seeks to give relief from the conviction of sin and prevents it from becoming obsessive.

One of the most important facts about an obsession and that which marks it off from what is known as a delusion is its basis in reality. This of course is usually, if not always, unconscious. An 'obsessive reproach' can be almost indistinguishable from a conviction of sin and to the subject there may be no difference. So that convictions of this type must be

considered pathological. Freud gives a description which shows how akin is a conviction of sin may be this 'obsessive reproach'. "When a wife loses husband or a daughter her mother, it not infrequently happens that the survivor is afflicted with tormenting scruples, called, 'obsessive reproaches,' which raise the question whether she herself has not been guilty through carelessness or neglect, of the death of the beloved person. No recalling of the care with which she nursed the invalid or direct refutation of the asserted guilt can put an end to the torture, which is the pathological expression of mourning, and which in time slowly subsides. Psycho-analytic investigation of such cases has made us acquainted with the secret mainsprings of this affliction ----- there is something in her, a wish of which she herself is unaware, which was not displeased with the fact that death came and which would have brought it about sooner had it been strong enough."⁽¹⁾

We have to recognise that there are mental types of which at least two are fairly clear cut, i.e.

(1) Totem and Taboo - Freud, pages 45-9.

the introvert and the extravert. One person with a worry will sit indoors and become morose over it but another will go out to some activity which, even if it has no actual relation to the perplexing thought, makes it sub-marginal for the time being. The value of physical prostration is that it provides an outlet to the extravert who prefers to work out his emotion. It is the introvert whose prostration is dangerous for his conviction tends to become associated with sub-conscious phenomena. A typical case of introversion is the prostration of a mental type found in Bunyan. A recent biographer says of him, that, "Bunyan prolonged his sorrows with a strange perverted ingenuity of self-torture. It was his error to be casting about in his own heart for the wherewithal for a proper experience. (1) Bunyan himself became Bunyan's absorbing study."

It is not difficult to see how prostration may be prolonged and even enjoyed by introverts. The physical prostrations of Revivals are fairly harmless in comparison with the possibilities of prostration in the introvert.

Mitchell has drawn attention to another cause of

(1) John Bunyan - G. Griffith, page 87.

obsession, when he emphasises that the mind for its normality needs constant intercourse with others. This intercourse is a corrective of the one-sided ideas which may become obsessions. The preceding paragraph explains obsession from the temperamental side, and Mitchell's emphasis is the complement by showing that ideas if unbalanced can become fit food
(1)
for obsession.

James has mentioned that the saints have had this obsession as a pre-requisite, and remembering their tendencies to meditation and introspection, we attribute it to a certain nervous temperament. James says, that, "Bunyon had an obsession of the words, 'Sell Christ for this, sell him for that, sell him, sell him!' which would run through his mind a hundred times together, until one day out of breath with retorting, 'I will not, I will not,' he impulsively said, 'Let him go if he will,' and this loss of the battle kept him in despair for over a year. The lives of the saints are full of such blasphemous obsessions, ascribed
(2)
invariably to the direct agency of Satan."

(1) Minds in Disorder - Mitchell, pages 10-12.

(2) The Varieties of Religious Experience - James, page 170.

In the case of a conviction of sin which becomes an obsession, we can only expect an explanation, when subconscious forces have been taken into consideration. "A man against his will at a meeting heard singing, 'Come, come, come.' Drink could not drown the words. He could not sleep for the very pillow seemed to whisper the words. He burned a hymn book."⁽¹⁾ Word obsession has already been discussed and our interest here is that it owes its strength to some subconscious force. A peculiarity is that a consciousness of guilt may not have any relation to the sin to which it is attached. This is what makes the obsession of an apparently sinless act so baffling. What has happened is that there has been a transference of affect through association and the real sin has been repressed. As an example a man may have an obsessive sense of guilt every time he sees a bright light in the dark. An investigation shows that as a child he had so strong a desire for a watch with a luminous dial that he stole one although he had a great feeling of shame in doing so. As he grew older the painful affect was repressed, but showed itself in

(1) My Life and the Sacred Songs - Sankey, page 72.

an appropriate form wherever any bright light which suggested phosphorous. Thus in pathological prostration one can never be positive that the affect is attached to the right object unless there is an obvious transgression. The Freudian School would seem to go further and regard as a substitute objects which seem less related than phosphorous and light. Hollingworth writing about Freud's theory of Neurosis and explaining 'compulsion neurosis' describes the same mechanism at work (as we have suggested) behind certain obsessions. Indeed, we use this illustration with freedom; in 'compulsion neurosis' there is a large element of obsession. "Now, the theory of such a state is that an unbearable affect (emotion) has been cut loose from the object or event to which it would normally attach, and the thought of which is suppressed into the unconscious. But the, 'free floating affect,' slipped from its initial mooring, rises into consciousness. There it attaches itself to some object or act which serves as a surrogate post of anchorage."⁽¹⁾

It does not appear likely that there is any one

(1) Abnormal Psychology - H.L. Hollingworth, page 292.

basis of obsession. One basis is given by Professors Gillespie and Henderson. "A very frequent basis of an obsessive rumination is an opposition between a desire and a fear - an opposition which is to be regarded as a primary mental datum. There is a desire more or less unconscious for something which the ego itself cannot permit, and a conscious dread as a reaction to the desire."⁽¹⁾ This is found in biography where the person feels an impulse to do some wrong, and dreads that he might give way and do it. This has often been regarded as sin and of course, if the dread reaches the stage of incapacitating the individual from the ordinary vocations of life, we see an extreme case of prostration over what he would call his sin. Such a conviction of sin cannot be cured by the pastor but by the psychologist who exposes the root in the unconscious and so destroys its power. No-one can make any progress by rowing an anchored boat.

(1) Text-Book of Psychiatry - Henderson & Gillespie, page 474.

THE PHYSICAL GROUP

(A) GENUINE CONVICTIONS

Introduction.

Under this Physical Group we have to include both the Genuine Convictions and the Pseudo Convictions. This will be somewhat in line with the method of Professor James who gave two groups, which he showed to be primary and secondary respectively. He says, "I speak not now of your ordinary religious believer, who follows the conventional observances of his country, whether it be Buddhist, Christian or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit. It would profit us little to study this second-hand religious life. We must make search rather for the origin experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct."⁽¹⁾

Just as he claims that the founders owed their

(1) The Varieties of Religious Experience - James, page 6.

power originally to the fact of their direct personal communion with the Divine, we also divide our groups into those who have had a direct contact through the Holy Spirit and those who have not.

When he brings this principle into Revivalism, we entirely agree with him for he declares that whatever part suggestion and imitation may have played in producing them (the changes) in men and women in excited assemblies, they have at any rate been in countless individual instances an original and un-
 borrowed experience."⁽¹⁾ We would suggest that the number of original experiences was much in excess of what Professor James would have granted.

No one could have offered a more pleasing description of those who have a genuine experience than does Mr. W.C. McDonald, where he says, "It was all very well to be a conventional and mediocre Christian in the days when everyone went to Church. That is no use to-day. We must have a vital experience of Christ that will make us long for the fellowship of the Church, and the only Church which will survive is a Church whose members possess this experience."⁽²⁾

(1) The Varieties of Religious Experience - James, pages 229-230.

(2) Modern Evangelism - W.C. McDonald, page 180.

The genuine convictions have been treated according to their expressions in previous pages where the details were studied with care. It will still be necessary to take account of the psychology of crowds under which we see both genuine and pseudo convictions. This group is termed Physical because the physical features predominate as they do not in the Spiritual Group.

Physical Prostration in Isolation.

Under this heading we have the two types of physical prostrations, i.e. those which occurred in revival meetings and the others which happened as it were in isolation. Although there may be some minor difference, we must still claim that the instinct of self-preservation explains both types. The relative frequency with which prostrations occurred under revival conditions and in crowded gatherings has been accounted for by the lessening of inhibition. Further causes for this will be mentioned presently under Crowd Psychology. The fact that prostrations occur as often as they do indicates that it would be unwise to

say that the emotionalism of Revivalism accounts for them, when the same phenomena appear in religious biography.

In this present chapter we will review the prostrations in isolation, and under Crowd Psychology what remains to be said about the Revival Type will be found there.

The significant thing about this type of prostration is that the conviction of sin is not merely an idea but is worked out. In the third or Spiritual Group the physical signs are few and the reaction is largely mental. We have here the same mechanism as in neurosis when Conversion - not religious - takes place. This Conversion occurs where the mental conflict is translated into the form of bodily symptoms as when metaphorically we say we are sick and ultimately we become literally sick. Dr. Yellowlees quotes Ahab as a good example for the latter did not get his vineyard and so, "Ahab came into his house heavy, and displeased, and laid himself down upon his bed, and turned away his face, and would eat no bread."⁽¹⁾

(1) Psychology's Defence of the Faith - Yellowlees, page, 64.

Similarly, we can well imagine what happens when a man under conviction of sin conceives the idea of an angry God over him ready to punish him.

Lang has drawn attention to this phenomenon in the biography of St. Theresa, where she says, "I threw myself on the ground beside it (picture of the wounded Christ) my tears flowing plenteously, and implored Him to strengthen me once for all, so that I might never offend Him any more."⁽¹⁾ The instinct of self-preservation is quite obvious in that illustration.

The conversion of Augustine was preceded by an outcropping of this instinct for he tells us, viz., "I conceived that solitariness was more fit for a business of weeping. So far off then I went; - as then even his (Alypius) presence might not be troublesome unto me.....I flung down myself I know not how, under a certain fig tree, giving all liberty to my tears; whereupon the floods of mine eyes gushed out, an acceptable sacrifice to Thee, O Lord."⁽²⁾

Anguish is a form of prostration, and the only explanation we can offer is that in place of anguish

(1) A Study of Conversion - Lang, page 169.

(2) Confessions - St. Augustine, page 170.

we would have seen the individual on the ground but that in some way the, 'all - or - none,' principle has been checked. On the mental level we have the case of anger which arises when there is an obstruction to expression. Thus anguish is an incomplete form of prostration. De Sanctis gives the history of a converted atheist. "He had always been a man of action, with keen interest in culture. During his youth the problem of religion had both interested and disquieted him. About his thirtieth year his religious preoccupation had become a conscious anguish. One night when his agony was most acute he felt within him a sort of beneficent change, etc."⁽¹⁾ A man of less culture would have been completely prostrate.

Having noted that prostrations occur previous to conversions, we may turn now to the more numerous cases accelerated by Revival-conditions.

Crowd Psychology.

Under what Le Bon has called the, 'psychological law of the mental unity of crowds', the individual tends to lose his personal identity and, 'to act in a

(1) Religious Conversion - De Sanctis, page 75.

manner quite different from that in which each individual of them would feel, think, and act in a state of isolation.'

This crowd-mind is inferior to the isolated mind in as much as it resembles the primitive and child mind. The 'censor' of the unconscious mind is evaded and there are uprushes of instinctive modes of action. Before we proceed further, we must be sure of what we mean by the unconscious mind. Its actual brain correlate is still a matter of dispute, although there are good reasons for believing it is in the optic thalamus. The unconscious, as part of the individual mind, has been apportioned arbitrarily into a number of sections such as subconscious, and, deeper still, the real unconscious. In this unconscious mind lie buried the tracks of primitive reactions which become active, when the threshold level is lowered, and an individual forms part of a crowd.

It has been suggested that this has been possible on account of the hypnotic influence which a crowd exerts on an individual. "The most careful observations seem to prove that an individual immersed for some length

of time in a crowd in action, soon finds himself - either in consequence of the magnetic influence given out by the crowd, or from some other cause of which we are ignorant - in a special state, which much resembles the state of fascination in which the hypnotised individual finds himself in the hands of the hypnotiser. The activity of the brain being paralysed in the case of the hypnotised subject, the latter becomes the slave of all the unconscious activities of his spinal cord, which the hypnotiser directs at will."⁽¹⁾ While accepting the general contention of Le Bon that the hypnotic power of the crowd liberates unconscious and instinctive acts, we repudiate his reference to the spinal cord as an error which no physiologist would make. No hypnotiser can direct reflexes of the spinal cord - he can only stimulate them by actual contact. What we must remember is that this writer has seen the crowd at its lowest level whereas we are dealing with a Revival crowd which is conscious of a leader, has a certain faith in God, and sits through an organized service.

Looking at the scene from an individual point of

(1) The Crowd - Le Bon - pages 34-35.

view we notice that to some extent, however small, he tends to be hypnotised. We have now to take account of the power of the preacher. Some preachers themselves (under whose ministry great fear came upon the people) have possessed unique and hypnotic powers. Savonarola was one. "At Bologna he preached against the wife of Benllooglia who came in late, saying, 'See how the devil comes to corrupt the word of God.' She ordered two of her cavaliers to strike the friar dead, but not having courage to obey her command, they all left the Church in a body. Later she sent two assassins to the convent but when they reached his presence they not only felt unable to fulfil her behests, but even humbled themselves before him."⁽¹⁾

Much of the hypnotic power of preachers can be traced to their constant repetition of stereotyped phrases spoken in a plaintive voice. Other elements in evangelistic preaching have been dealt with under another heading, so that it will suffice to mention that every hetero suggestion has to become an auto-suggestion. There must be some sin in the sinner's life to which

(1) Savonarola - Misciatelli, pages 62-63.

the evangelist can appeal and also a desire to be saved from the punishment which is imposed on sinners. Ames has overstated the matter when he says, "In no respect is there greater agreement among the psychologists of religion than in this: that the methods and many conversions of revivals are essentially the methods and effects of hypnotism. The fixation of attention, the manipulation of subjects through a series of suggestions, the final mandatory exhortation to surrender, and to indicate it by a simple motor response - these are the well known methods of hypnotism."⁽¹⁾ Had hypnotism been so prevalent, how are we to explain gatherings (ancient and modern) in which few or any made this surrender? Are we to record that the hypnotism was inefficient or were the sinners too strong-willed? If the hypnotism was inefficient then to that extent he was not a hypnotiser and his methods were weak. Therefore the revivals were not essentially hypnotic. Our objection is to the word "essentially". Moreover Ames speaks as if the method were intentional whereas any serious student of Revivals who has noticed this connection has

(1) Psychology of Religious Experience - Ames, page 272.

been struck by the unconsciousness of the hypnotic mechanism.

A much more serious criticism comes from a mental specialist who says, "Normal social influences work from above downwards. Mob influences, however, operate in the reverse direction. An idea taken up by the crowd spreads with obsessing force, and expels all ideas that antagonise it. It tends to emanate from the less developed members of the herd. Thus the religious experience of a revival meeting takes place when the individual is in an ultra suggestible state, and for this reason is likely to be discounted when the individual regains his normal attitude for discrimination. It must not be inferred that no good can come from revival meetings or mass conversions. There will always be certain suggestible types whose previous evil life was the product of their suggestibility, just as their subsequent righteousness is made possible by the same mechanism."⁽¹⁾ This is a candid and fair criticism by one who is himself a very sincere Christian. We may however demur if it is suggested that mob influences

(1) The New Psychology & The Preacher - H.Crichton-Miller, page 185.

are the essential ones in a Revival gathering despite its representative character. Admitting that the audience is in an ultra suggestible state, it is amazing how few have regretted a decision made at this time, and how many lives have been changed which remained insensitive to appeals made through more normal channels. Dr. Miller is speaking of a type which we have designated as the genuine convictions, when he mentions the 'suggestible types whose previous evil life was the product of their suggestibility'. We are not sure that a wicked suggestion will have an appeal to a man who is good, but since this point is extraneous to our discussion we leave it. The suggestion of sin has to find some sin-contact in the life of the individual. Dr. Miller has added to our knowledge of the genuine convictions by pointing out that they are of a suggestible type.

Happily we have our expert witnesses whose information is of great value because of the interpretation which they offer of an experience in which they have shared. Sir Wilfred Grenfell describes the meeting at which he came to a saving knowledge of the Truth.

He says, "It is invaluable to know where you stand. The decision to fairly try out that faith, which has challenged and stirred the ages, in the laboratory of one's own life, is, I am convinced, the only way to ever obtain a fixed heart on the matter. Whatever else was the result of so apparently ephemeral a thing as decision, it certainly entirely changed the meaning of life to me."⁽¹⁾

Religious psychologists are no doubt right in regarding the roots of Revivalism as buried in the crowd, but they have often failed to do justice to the stem and the flower. This is not the place to reiterate the age-long debates about man's relation to society, but it is necessary to point out that even in a crowd there are those who take the initiative. Our postulate is that they are those in whom the Holy Spirit is breaking through and invading the common life. Even the crudest prostrations do not alter the principle. This initiative may take any form from a physical to a mental prostration.

Another way of looking at the question is to ask

(1) What Christ means to Me - Grenfell, page 37.

whether the crowd explains itself. Even Le Bon

(although he has a poor estimate of the crowd) seems to be looking forward and anticipating some end for he says, "So far as the majority of their acts are considered, crowds display a singularly inferior mentality; yet there are other acts in which they appear to be guided by those mysterious forces which the ancients denominated destiny, nature or providence, which we call the voices of the dead, and whose power it is impossible to overlook, although we ignore their essence."⁽¹⁾ If there is any crowd in which this, 'other-worldness', might be evident it is in a Revival meeting. No suggestion is made that this is a perfect type of meeting but what is claimed is that nervous individuals may, with the aid of the revival atmosphere, make a decision which would have been more difficult to make in isolation.

Objection is sometimes offered to making Christians of men in a mass. Harold Begbie in writing of Frank Buckmann, says that, "He holds that little good is done by the extravagant methods of so many religious organizations to make Christians of men in the mass."⁽²⁾ "Any

(1) The Crowd - Le Bon, page 9.

(2) Life Changers - Begbie, page 27.

idea of 'mass production', in his work is to him dreadfully repellent."⁽¹⁾ The difficulty, if it were diagnosed, is that so often it is assumed that conversions have taken place whereas only decisions have been made. The individual, no matter how painful his prostration, goes out into the world, alone - so far as human aid is concerned - to live out this decision, and it is only at a point in this 'living out' that conversion can really be applied. We have elsewhere shown that the term conversion should not be confused with decision. If conversions took place at revival meetings then Buchmann might be justified in his objection.

Some would maintain that conversions do occur at revival meetings. With this we agree but those are what have been called sudden conversions whose mechanism might almost be called pathological, because of the part played by repression and unconscious forces. Prostration as we have stated, is an instinctive reaction, whereas sudden conversions are due to repression and not expression which is the accompaniment of normal conversion.

Remembering the rather conservative effect of the crowd, we can only account for the genuine prostration by

(1) Life Changers - Begbie, page 27.

the work of the Holy Spirit. The crowd really hinders. The sinners under genuine conviction must be regarded as in touch with the Infinite. Some words of Principal W.M. Macgregor about Galileo are appropriate here when he says, "Galileo, with every one against him might doggedly mutter, 'And yet it does move,' for his conviction was independent of the crowd, but, if those people whose judgment he valued, had one by one come to his side, and, if each new convert had arrived at his conclusion by observation and reflection of his own the conviction would at least have been more triumphantly entertained."⁽¹⁾

The Type of Preaching.

The question now before us is how far the preaching was responsible for the emotionalism which we seek to assess. To this investigation we must now apply ourselves.

How far did the preachers themselves seek to produce this type of reaction to their preaching? There is positive proof that in the beginning John Wesley

(1) Christian Freedom - W.M. Macgregor, page 146.

rejoiced in those signs of prostration which accompanied his outbursts against sin. Those signs he took as evidence that the Holy Spirit was working among the people. It is safe to say that he did endeavour to produce them, for later in his ministry when his mind and judgment had somewhat changed he was able to reduce his prostrations to a minimum. We, who are relating what he saw to so many other types of prostration, know now that those signs were part or manifestations of a definite law which can be observed as running through all Revivalism and really forming its basis. No one will blame John Wesley for ameliorating the cruder signs of a law without which Revivalism would have no basis. The attitude of Jonathan Edwards was somewhat different for he appears to have been less willing to condemn those prostrations. His sermon on "Sinners in the hands of an Angry God," was well calculated to instil fear into the hearts of his hearers. Edwards' biographer says, "The next abuse mentioned which Edwards will not admit as such is preaching terror to the people when they are already under great terror instead of preaching comfort. He admits of course that something else

besides terror is to be preached. The phase of distress and terrors is the moment of the ministers opportunity. He himself was not afraid to tell sinners, who are most sensible of their misery, that their case is a thousand times worse than they imagine; for this is the truth."⁽¹⁾ What must be remembered is that such evangelists were actuated by the highest motive and there were no doubt spiritual results which seemed to justify preaching on such a strain. This species of sermon belongs to a less educated age and something in the nature of shock was required to raise the people from their lethargy. The whole question of shock is intimately related to this type of preaching and has received fuller study in preceding pages. At this point it will suffice to quote the words of Lang, viz., "the effectiveness of the appeal to fear of Hell may well have been due, not only to fear itself but to its personal importance. The educational method is too impersonal to be effective in changing centres of character."⁽²⁾ This element of shock is not devoid of dangers for as Northridge remarks, viz., "Revivalists

(1) Jonathan Edwards - A.V.G. Allen, page 190.

(2) A Study of Conversion - Lang, page 189.

who emphasise the fact of sin and stop there, frequently run the risk of creating an intolerable sense of mental depression, often issuing in the delusion that the unpardonable sin has been committed, or in some other form of religious mania."⁽¹⁾ It is impossible to deny that, in the beginning at least, they encouraged what appeared to them the signs of the Spirit's Working, but there must have been something latent in the hearers, whether exactly instinctive or not, to which they could appeal. If proof were necessary it would be found in the records of prostrations which have occurred without any preaching to evoke them. This point has been treated under, "The Nature of Prostration", and the evidence given there shows that preaching really brings experiences to a climax. Preaching is always powerful when it is directed towards the instinctive life, but cannot evoke from the personality what is not there.⁽²⁾

The further question now arises of how far this preaching made use of fear consciously or unconsciously. Perhaps it is best to note what kind of criticism has been offered on this aspect by writers on Psychology.

(1) Recent Psychology and Evangelistic Preaching - Northridge, page 50.

(2) The Nature of Religion - W.P. Patterson, page 79.

The psychologist is thus apt to regard the advice given by priest or spiritual director as an unscientific and even dangerous administration of crude suggestion, resting upon an authority unsupported by real knowledge. Often enough it is a scarcely veiled appeal to self-interest, and, in the past at least, the threat of the wrath of an all-seeing and angry God has been used with devastating effect. Even to-day the preaching of the terrors of Hell is one of the most constant sources of Neurosis. (At this point Canon Grensted has this footnote. "I have myself, in a very limited experience of psychological treatment, come across more than one case in which this teaching has been a predominant factor in producing a neurotic condition, and friends engaged in psychological practice constantly tell me of others. There are always of course, other factors involved, but to admit this does not justify the preaching.") And the attempts to awaken a sense of guilt, in an overmastering and emotional penitence, which have been characteristic of so much revivalist preaching, are to the psychologist not merely misguided but dangerous. They substitute a mere primitive affect

for a true and rational judgment, and hinder rather than help the soul in its progress towards true autonomy."⁽¹⁾ This criticism by Canon Grensted suggests that where rational judgment takes place, preaching will have a different effect, so that the effects would fall into two classes, i.e., the emotional and the rational. There is one difficulty in connection with the Canon's criticism which needs an explanation. Can we draw a distinction between an affect and a rational judgment? In every experience we have the three elements, i.e. cognitive, affective and conative. This type of preaching does not exclude the other two elements but it lays greater stress on the affective element. We are not concerned at this juncture whether it should do so or not, for the fact that it does so accounts for much of the prostration over sin. There must also be some feeling even where rational judgment reigns supreme. It would appear that fear is still regarded as a valid means to be used in preaching, since man's experience always has an emotional content. It is amazing to notice how

(1) Psychology and God - Canon Grensted, pages 145-146.

emphatic Professor W.P. Paterson is on such a point. "Dr. McDougall has raised the question, 'to what extent the lapse from orthodox religious observances is due to the general softening of religious teaching, and to the lapse of the doctrine of divine retribution to a very secondary position, and to the discredit into which the flames of Hell have fallen.' He is right in connecting the two observations, and the pulpit may be to blame for not making it clearer that, apart from an eternal Hell, there are terrors enough in life and in the harvest to which it ripens."⁽¹⁾

It is fully recognised that the prophets of the Old Testament used fear to bring back an apostate people to their covenant God. In this case the form of prostration was for those under conviction of sin to submit in "Sack-cloth and ashes." Their message was usually spiced with the certainty of God's judgment upon the heinousness of sin so that the sinner had every reason to tremble in front of this kind of preaching.

It can hardly be said that it was death itself which terrified, rather was it a synonym for punishment.

(1) Nature of Religion - W.P. Paterson, page 83.

There are many who would say that death itself is seldom
 (1)
 the source of terror and among those who write thus is
 the late Dr. R.W. McKenna the physician and novelist.

From the historical point of view an evolution
 in preaching can be noted, for cruder emphasis disappears
 and the note of pleading appears in the later evangelists.
 This has been so well described by Ames that it will
 suffice to quote his own words. "Jonathan Edwards
 employed the theology of the older Calvinism and dwelt
 upon the emotion of fear. Dwight L. Moody adopted
 modified Calvinism and dwelt upon the emotion of love
 with its radiating forms of pity, remorse, self-sacrifice
 and devotion."⁽²⁾ Besides the fact that theological
 views were changing, fuller facilities for education
 made another type of appeal essential for as Dr. Mackay
 says, "It would be impossible to-day to preach such a
 sermon as, 'Sinners in the Hands of an angry God,' with
 which Jonathan Edwards is said to have ushered in a
 great revival."⁽³⁾ To this may be added what Edwards'
 biographer has said, viz., "It was a remark of last

(1) The Adventure of Death - Dr. R.W. McKenna.

(2) Psychology of Religious Experience - Ames, page 268.

(3) The Disease & Remedy of Sin - McKintosh Mackay, page 28.

century that in matters of religion men take pleasure in being terrified, and admire the preacher who can rouse the most dark and awful feelings. But in this respect, even in the last century, there must have been a limit to human endurance."⁽¹⁾

It was possibly because people had come to the limit of human endurance that the note of terror gave place to one of love and tender pleading. What is of vital interest is that prostrations continued to occur even when the type of message had changed, which points to some instinctive basis or a capacity for this kind of reaction. There would appear to be a manifestation ready to break forth when attracted. Information from a Scottish Revival shows how love usurped the place of fear in preaching. William McKenzie, minister at Tongue, had a revival and said to the Reverend A. MacGillvray - "He told me that the truth which seemed above all others to impress and awaken his people was the dying love of Christ."⁽²⁾

The excessive emotion in evidence at Revivals owed not a little to the conduct of the preacher who

(1) Jonathan Edwards - Allen, page 116.

(2) Scottish Revivals - Jas. Couper, page 13.

excited his audience with his antics. In Life of Samuel Chadwick there is a description of Billy Sunday the evangelist. "He is the most athletic preacher the world has ever seen - his dramatic representations make the blood tingle and turn cold in turn. His favourite attitude is to stand with one foot on a chair, and the other on the desk, but he will sit down, lie down, crawl around or jump about at will. He usually preaches without coat or vest."⁽¹⁾

Ames description of this type of preaching is as follows, "The speaker is dramatic in manner, epigrammatic and colloquial in style, rapid and impassioned in speech. Even grotesque and startling devices are effective, such as striking the pulpit or the floor with the hands, standing on chairs, walking through the audience while speaking, removing one's coat, singing, shouting and similar various sensational feats."⁽²⁾

Dr. Thouless has an account of the conduct of Billy Sunday which is even more illuminating than the one previously given. "He generally breaks a common kitchen chair in his sermon, and this came after a

(1) Samuel Chadwick - A.V.Dunning, page 158.

(2) Psychology of Religious Experience - Ames, page 269.

terrible effort, with eyes flashing, face scowling, the picture of hate. He whirled the chair over his head, smashed the chair to the platform floor, whirled the shattered wreck in the air again, and threw it to the ground in front of the pulpit. In two minutes men from the front row were tearing the wreck to pieces and dividing it up. Later, men, carried away in cheering, could be seen in the audience waving those chair fragments in the air." (1) Those extraordinary scenes are ludicrous in comparison with any rules laid down for real leadership such as we find in the work of Trotter, where he declares that, "A leader must be a man who can lead," a shepherd, in fact who by his gesticulation and his shouts leaves his flock in no doubt as to his presence and activity." (2) Such conduct, if calculated to upset the emotional poise of the congregation, certainly did so, and in a perturbed state of mind such as the people had, any uprushes from the unconscious would have full play for their activity.

So far as intellectual contact with the people

(1) Introduction to Psychology of Religion - R.H. Thouless, page 153.

(2) The Instincts of the Herd in Peace & War - Trotter, page 117.

was concerned one suspects that their outlook must have been somewhat similar. The psychology of suggestion would seem to show that even those suggestions which are received uncritically owe their ready welcome to the similarity of knowledge already attained. The doctrine of total depravity explains why listeners heard and accepted from the preacher such condemnation of their souls with some form of prostration as a result. To this fact Barbour has drawn attention where he says, viz., "There is a certain type of religious leader who either consciously or unconsciously suggests that man is wholly vile, and so plays upon the minds of his hearers that some come to believe that they are actually reprobate and may confess to sins which they never committed in thought or deed."⁽¹⁾ Possibly the shame of other sins is transferred to those suggested sins. Dr. Hughes has also referred to this as follows, "We may even go further and say that among the Free Churches there are some bodies in which it (a deep sense of sin) is more intense than in others, and that some sects deliberately endeavour to induce it by suggestion

(1) Sin and the New Psychology - Barbour, page 172.

and certain artificial methods."⁽¹⁾

It is necessary to pay some attention to the way in which imagination is used to quicken the conviction of sin. Kaltenbach reports that, "In New England in Pennsylvania and in the State of New York between 1792 and 1842 the sentiment of sin was almost always of an extreme length and vivacity."⁽²⁾

Papini offers a kind of apology for the use Dante made of his imagination when he says, "It is necessary to place before the eyes of men the ugliness of the present life, and to show in concrete forms, fearful and horrible forms, what the lot of sinners will be after death."⁽³⁾

A similar apology could be put forward for the evangelist. The extent to which Edwards went in imagination of the punishment of sinners appears to have eclipsed even Dante for Allen says, "The idea of tragedy in the ancient world implied in the evolution of a blind and cruel fate, the dreams and nightmares of the Middle Ages, the pictures which Dante has drawn of souls in Hell, the visions of Milton describing the consciousness of demons -

(1) New Psychology & Religious Experience - T.H. Hughes, page 206.

(2) Etude psychologique. "Des plus anciens Réveils Religieux" - Kaltenbach, page 75.

(3) Dante by Giovanni Papini, page 278.

none of these surpass, perhaps they do not equal the horror which one encounters in the sermons of Jonathan Edwards."⁽¹⁾

As Monsieur Coué has taught us suggestion utilises special words whose reiteration has an extraordinary power with the multitudes. This has been just as true of evangelistic services and the data is very abundant for time after time the reader finds people going home with the words of the preacher reverberating in their minds, and often so strongly that they could not sleep. Le Bon says, viz., "Reason and arguments are incapable of combating certain words and formulas. They are uttered with solemnity in the presence of crowds, and as soon as they have been pronounced an expression of respect is visible on every countenance and all heads are bowed."⁽²⁾ The evangelist who can use effectively the terms, "claiming the promises," or "waiting for the Lord," has added greatly to his prestige. Probably much of the success which followed the preaching of Savonarola was due to his use of words.

(1) Jonathan Edwards - Allen, page 76.

(2) The Crowd - Gustave Le Bon, page 117.

Much of this preaching is in excess of what is necessary to acquaint the sinner of his sins. This will be obvious, when we examine what might be termed legitimate preaching, for it will then be seen that many signs accompanying prostration are due to this excess. It only requires straight-forward remarks to bring sin to self-consciousness, for as Dr. Mackintosh remarks, "But it seems clear that without the electric spark of the preacher's voice they would never have exploded into the resolution they did. They would probably have ended in the, 'sorrow which worketh death!'"⁽¹⁾ In view of what Canon Grensted wrote about the preaching of Hell we must note that, while he had reason to complain, that did not mean that all preaching against sin had to cease. Indeed the improvement in presenting the Gospel could only result in prostrations of the spiritual type which are much more desirable than the physical ones. Professor J.G. McKenzie says, "Preachers do not deal very often with our tendencies to sin these days. I see so many people who would never have suffered the experiences of nerves, lack of faith, loss of spiritual

(1) The Disease and Remedy of Sin - Mackintosh Mackay, page 166.

interest, had they been dealt with faithfully at the adolescent stage of life."⁽¹⁾ Professor McKenzie has re-echoed this elsewhere when he says that, "The tendency of present day preaching to ignore the doctrine of sin is psychologically unsound, and from the purely scientific point of view is to be deprecated. If their sinfulness creates no conflict there will be no distress and no neurotic symptoms -- the possibility of religious experience, which is the true source of the Churches' life as well as the dynamic of the Kingdom, will be reduced to a minimum."⁽²⁾ Bardsley reminds us that, "A new sense of shame and guilt - these are the preliminaries of Revival. The spiritual awakening on the Day of Pentecost was preceded by a preaching of repentance which pricked people to the heart."⁽³⁾ In mission services sin still has its place in the preaching but it is shorn of its crudeness as is evident from a mission conducted by the Church of England in a Lancashire town.⁽⁴⁾

The contrast between this legitimate preaching of sin and the former excess is evident. Yet even

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- (1) Personal Problems of Conduct & Religion - J.G. McKenzie, page 71.
 (2) Souls in the Making, J.G. McKenzie, page 216.
 (3) Studies in Revival - Bardsley & Rogers, page 14.
 (4) Crown Him Lord of all - R.B. Lloyd, page 93.

excessive preaching of this nature does not explain the tendency to prostration, for this is only explicable in terms of the instinctive life. What this earlier preaching can be arraigned for doing was in keeping prostration at a physical level, where it might have sublimated it into the spiritual type of prostration in which the conviction arising from sin goes more readily to create a new character.

(B) PSEUDO-CONVICTIONS.

Introduction.

If we can show that besides the genuine convictions to which we have given an exhaustive study there are a considerable number of pseudo-convictions due to Suggestion, Imitation, and Sympathy, then our work will have been satisfactory from an analytic standpoint, and the work of Revivals will be emancipated from the stigmas which those imitators have brought upon it.

Sometimes those agents have been called pseudo instincts, but the term 'general instinct tendencies' which Dr. Drever uses is probably more appropriate for there would be good ground for relating them to the herd-instinct. So our genuine convictions we have sought to identify as basically connected with a 'specific instinct tendency,' and our pseudo-convictions we attribute to the 'general instinct tendencies'.

Since those agents tend to operate more readily in group movements, and since this may be a proof of their herd origin, it behoves us to look into the laws which appear to govern groups.

As a working scheme we might follow Dr. McDougall in relating those general instinctive tendencies with suggestion as the cognitive side, sympathy on the affective and imitation on the conative.

Suggestion.

Dr. McDougall defines suggestion as, "a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance".

The point at issue here is whether those imitators received from those they emulated the suggestion of sin. If they did, then how are we to distinguish between genuine convictions and spurious ones. Primarily we may say that in such a case only the results of the Revival would reveal to which class any man belonged. Bois has noted this aspect in the Welsh Revival of 1904 for he says about the power of suggestion, "This trait shows in a striking manner the constraining intensity of the suggestion exercised by the medium etc. No doubt, in religious revivals many yield to a suggestion of this

kind in rising to the commandment to testify that they have been converted; the few persons who have risen wrongfully and have been denounced by their neighbours and scolded by the evangelists, have not always intended to deceive."⁽¹⁾ He proceeds to show that to be reproached publicly has often led to conversion. The operation of suggestion he regards as often resulting in a semi-conversion or pseudo-conversion. Since, however, we are concerned primarily with the conviction of sin we feel justified in speaking of pseudo-convictions.

Good as Dr. McDougall's definition is it would appear to need several qualifications. There are psychologists who believe that even in hypnotic conditions a patient cannot be forced to do anything which is against the principles of his life. Such a shock would end the hypnoidal condition. As proof of this one has only to remember the story of the woman who was hypnotised by the professors at the Salpêtrière. When the professors had concluded their demonstration and they were leaving without awakening her, some mischievous students suggested that she was to prepare for her bath and she

(1) Le Réveil au Pays Galles - Bois, pages 223-4.

immediately awoke in a distracted condition. There have been many conditions laid down by the special workers in this field, but one condition would seem to be the kind of suggestion and the mental make-up of the receptive individual.

Even if the imitators heard this suggestion of sin as well as those who were genuinely convicted (since all were together listening to the preacher) only those who had some recollection or knowledge of sin would accept the suggestion. If the imitators had received the suggestion they would not have been imitators but would have been convicted like the others.

Thus we have two valid criteria by which to segregate the convictions. Firstly the change of a life-centre which genuine conviction implies will be obvious with a higher moral life in the case of those who have had a genuine experience of the Holy Spirit. Secondly in those pseudo-convictions only the affective and cognitive elements will have been present. Thirdly, even those two elements will be much weaker than in the case of those genuinely convicted.

Imitation.

Dr. Drever helps us by analysing imitation into three distinct types where he says, "These we might call perceptual or purely instinctive imitation, 'ideational' imitation, and rational or 'deliberate' imitation." (1)

The pseudo-convictions are obviously 'perceptual' in as much as they are due to seeing others "rooted" to their seats, falling prostrate or shrieking in their pain, or weeping. The idea was in the mind of those who were convicted of sin. Deliberate imitation we could easily rule out, since it is very questionable, whether one could have fallen prostrate without doing himself damage. It was the instinctiveness of the prostrations which prevented injury to those who were genuinely convicted.

It must be admitted that the pseudo-convictions were of a general instinctive nature or the physical results for those who imitated would have been very serious. A study of the musculature of the human body shows that our ability to stand erect in space is due to the antagonism of muscles as well as the law of gravity.

(1) Instinct in Man, Drever, page 232.

Now, conscious casting of oneself on the ground would result in serious injury for it would be a movement initiated cortically in the brain, whereas prostration is a sub-cortical process. Children and inebriated men do themselves amazingly little harm when they fall, because in the first case the sub-cortical centres have as yet a strong hold over action and in the second case the toxic effect of alcohol is to render the cortical centres less co-ordinate, leaving fuller scope to the sub-cortical centres. Now with Dr. Lloyd Morgan we equate instincts with the sub-cortical centres.

Imitation is a general instinctive tendency. Imitation depends upon several factors of which we must take account. Negative self-feeling accounts for the desire to imitate those who might be considered superior. This is clearly understood from a passage in a recent missionary biography. "Unconsciously or consciously every missionary is imitated in many ways. Watch a native preaching and it is easy to tell by whom he was trained."⁽¹⁾

It is no disparagement of religion to show that

(1) Donald Fraser - Mrs. Fraser, page 275.

the laws of imitation work in a religious gathering. It could hardly be otherwise when we remember how general the tendency is. Darwin reminds us that, "Persons cutting anything with a pair of scissors may be seen to move their jaws simultaneously with the blades of the scissors. Children learning to write often twist about their tongues as their fingers move, in a ridiculous fashion. When a public singer suddenly becomes a little hoarse many of those present may be heard to clear their throats."⁽¹⁾

It has been suggested that numbers as well as prestige may lead to imitation, and this seems very likely, since it is the only reason we can suggest for the imitation of prostration on a large scale. We have evidence purporting to come from an eye witness which confirms our belief that imitation pure and simple took place, but whether the large numbers were due to the instinct of self-preservation in the first place or imitation in the second, it would be impossible for us to determine now. We are informed, that, "Many no doubt were, at our first preaching, struck down both

(1) Expression of Emotions in Man and the Animals -
Darwin, page 7.

body and soul. Their outward affections were easily imitated. Many counterfeits I have already detected. To-day one came who was pleased to fall into a fit for my entertainment. He beat himself heartily. I thought it a pity to hinder him, so instead of singing over him as had often been done, we left him to recover at leisure. A girl as she began to cry, I ordered to be carried out. Her convulsions were so violent as to take away the use of her limbs, till they laid her without the door, and left her, then she immediately found her legs and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight have been as quiet as lambs."⁽¹⁾ We would be justified in believing that even a small number would be sufficient to induce that overwhelming imitation. Especially would this be true in localities where this kind of thing came to be regarded as a sign of the working of the Holy Spirit.

Dr. McDougall tells us that, "Many hypnotised subjects will, if their attention is forcibly drawn to

(1) Stories of Great Revivals - H. Johnstone, page 77.

the movements of the hypnotiser, imitate his every action. A certain proportion of the people of the Malay Race are afflicted with a disorder known as lâtah which renders them liable to behave like the hypnotic subject in this respect. Throughout this work we have been careful to segregate, as far as has been possible, individuals who might be termed pathological and those who are healthy, so we still regard imitation as working and achieving its end in healthy subjects.

Sympathy.

Here again Dr. McDougall is our guide. For him sympathy is, "A suffering with the experiencing of any feeling or emotion when and because we observe in other persons the expression of that feeling of emotion." We have to assume that this may be due to an association of the affective and conative elements in experience. Here, however, we are faced with a problem. When the onlooker sees a sinner or sinners prostrate or in some other conative position, does he imitate and so through imitation arrive at a specific

feeling? This is possible if we accept the view of Professor Thouless who maintains that to assume an attitude of anger with fists clenched etc., will soon result in our feeling angry.⁽¹⁾ Or does it happen that the sight of a prostrate sinner trying to escape punishment suggests the affect and then the affect issue in the conative act? The difficulty is that some writers consider that there can be the conative without the affective element. We have already agreed with Dr. McDougall that to some extent the affect is present. If we assume that the affective and conative elements are so linked that the one excites the other almost simultaneously, then it would still be difficult to be dogmatic. We will probably be on safer ground in assuming that we feel first and then act, otherwise we would be forced to explain how that when we feel the pain of others we do not always writhe.

(1) The Control of the Mind - R.H. Thouless, page 66.

THE SPIRITUAL GROUP.

Its Form.

What the two groups, i.e., the Physical and the Spiritual, have as a common denominator is the idea of sin and the feeling of guilt. In the Physical Group many and various manifestations take place, but in the Spiritual Group while outward signs are not lacking the idea gives rise to activity of a different order. Since we will be proceeding later to enumerate the characteristics which distinguish the Spiritual from the other Group, it will be advisable to show at this point their basic unity.

Since life is described in its many forms by the theory of evolution, we see the two groups as higher and lower branches of the one tree. The disappearance of the lower and physical types of prostration to be substituted by spiritual types is just what might be expected. Yet we must be careful to disown any ability on our part to draw a distinct line of demarcation between the two groups. As an example we have only to remember that prayer occurs in both groups, although

those who are meticulous would make a distinction between the despairing shrieks of an imploring sinner as found in the Physical Group, and the intensified yet restrained prayer of the Spiritual Group. We must admit that our division is in many ways arbitrary. However we may seek to collect and analyse the physical and spiritual factors we must keep before us the fact that we are dealing with one great life force. The differences in manifestation of this great unity may be largely explained by the experience of the individual for as Dr. McDougall says, "In ourselves the bodily movements characteristic of each instinct, instead of having free play as in the case of the animals, are frequently suppressed or modified by the retained effects of previous experience and by the will."⁽¹⁾

Another way of looking at the two groups is to regard the one as complementary to the other. The Physical Group gives us the conduct which is of special interest to the Behaviourist, but since that is only the outer side of the experience we look for the ideas and feelings which are the moving forces

(1) Physiological Psychology - McDougall, page 108.

and without which prostration would be very inadequately explained. The Spiritual Group supplies the data for introspective psychology. Principal Hughes writing of Leuba who holds that the essence of religion is to be found in the behaviour itself, reminds us that even this Author "is ready to admit that there may be elements in religious experience that do not issue in overt acts, purely subjective factors that may have some influence on life, even though they may not lead to definite action or behaviour."⁽¹⁾ We should add that the spiritual reaction is not merely a kind of alternative but a much more valuable thing for spiritual progress. It is for this reason that we speak of a Spiritual Group and not a mental one.

The basic unity of the two groups is also revealed in the manner in which the experience usual to the Spiritual Group may pass down into the Physical. Thus, though our evolutionary view forces us to regard the physical as the lower form, the *modus operandi* is from the spiritual down to the physical. It would seem as if the experience of guilt sought first of all for some Spiritual "track," built up by religious

(1) Psychology and Religious Origins - Dr. T.H. Hughes, page 82.

experience and education, and should this not exist, or only a very recent one be open for use, the energy arising from the experience flows along the "track" of physical expression already well beaten on account of man's human and animal ancestry. Northridge has noted this overflowing of energy into lower levels.

"His feelings of humiliation and penitence soon became an agony, and one night in his own home for three hours he struggled for the peace of forgiveness etc."⁽¹⁾

There is, of course, another way of looking at this transition. Dr. McDougall says, "The concentration of nervous energy that results from volition is unlike the behaviour of all known kinds of physical energy, the universal law of which is diffusion from the place of higher potential to places of lower potential.

In volition we seem to concentrate nervous energy from places of low potential into the place of highest potential, and perhaps we shall have to recognise in this concentration of nervous energy a unique effect of psychical activity."⁽²⁾

Dr. McDougall illustrates his view of volitional action by the pressure of his hand on the dynamometer, an instrument for measuring

(1) Recent Psychology and Evangelistic Preaching - Northridge, page 91.

(2) Physiological Psychology - Dr. McDougall, 167.

the power of squeezing an object in the hand. The more he concentrates his attention upon the idea of movement the fuller is the stream of energy which issues from the kinaesthetic system.

The difficulty which confronts us as the result of those two views consists in the fact that in one case the movement appears to be from spiritual to physical and in the other vice versa. Several points must be considered if we are to elucidate the matter. If we think of the instinctive action of physical prostration as passing up into spiritual prostration, this may be history from an evolutionary stand point and satisfies the dictum of Dr. McDougall about psychical activity passing from places of low potential into the place of highest potential. Once the mind has utilised the place of highest potential we still assume, as we have done, that only when this potential is blocked will energy pass to lower and instinctive levels.

So, keeping to our view, we may notice how ideas which in some people would lead to immediate action, in others discharge into associated systems. The two

types can be observed where one man falls to the ground to escape the avenging Hand of God, whereas the other has in his associated system the idea of repentance.

In spiritual types of prostration the will does not reinforce the instinctive behaviour but inhibits it. The method of inhibition is best explained by Dr. McDougall's idea of "draining" although this refers to muscular movements. The energy which would have gone to physical prostration is now directed into a feeling of shame and repentance. If it were otherwise and the will reinforced the instinctive behaviour, then the prostration would be more rigid and the weeping more bitter. Our experience denies this.

What we have before us now is a scale built up by biological history in which man has passed from the cruder instinctive reactions to those controlled and modified by more rational processes. Prostration shows a moving down the scale from higher reactions to lower. This is precisely the type of movement with which psycho-analysis, or as it has been termed, depth psychology, has to deal. The psycho-analyst

assumes that conduct which is out of tune with modern convention may have been legitimate on a lower rung of the evolutionary ladder. The Spiritual Group with which we are about to deal has, in the absence of undue excitement, few of the cruder instinctive reactions.

With this concept of a scale before us we can measure, to some extent, the descending manifestations. Special and distinctive terms have been used for those scenes in which prostration was seen or felt to be present in its highest form. We are reminded of one glorious chapter in the biography of Dr. Donald Fraser of Livingstonia where a general feeling of prostration seemed to be over all and which has been described as an African Pentecost. Dr. Fraser, himself overawed by the sense of the Divine Presence, asked a colleague (who was a very reticent hard-headed Scots doctor) what he thought about it, and the reply he received was that it was the Holy Ghost.

Wesley, in one part of his Journal says, "I preached in the market place for the sake of the rich, who could hear there without any impeachment to

their honour. And some were deeply affected." (1)

Again we find prostration at its spiritual apex where he says, "I baptised Hannah C--- late a Quaker, God as usual, bore witness to His Ordinances. A solemn awe spread over the whole congregation, and many could not refrain from tears." (2)

In the same volume he has a similar record, "At twelve I met about thirty persons who had experienced a deep work of God." (3)

There is a condition in economics which requires to be observed here, if our concept is to be of any real value to us. It is the condition that, "all things remaining equal," then certain laws will operate. Our scale will work in the absence of certain disturbing factors. In Wesley's ministry a time came when even among miners the 'signs' gave place to tears, and 'melting.' No doubt a point was reached when the love of God was appreciated just as his anger had been feared. In his later work there was less excitement. At the same time we must remember that this restriction is applicable only to this Spiritual Group with which we are now dealing. To some extent we depend upon

(1) The Journal of John Wesley, Vol.4, page 393.

(2) " " " " " " " 189.

(3) " " " " " " " 439.

excitement and other factors for producing the lower manifestations of our scale such as 'primitive traits.'

The value of our concept of a scale is seen in a quotation such as this, "I began reading to the Society an account of the late work of God at Everton; but I could not get through. At first there were only silent tears on every side, but it was not long before several were unable to refrain from weeping aloud, and quickly a stout young man dropped down and roared as in the agonies of death."⁽¹⁾

If we were asked whether there are any brakes to hinder prostration from descending any lower on the scale than it ought, we would reply that there are several. It might not always be wise to dam up the expression of a guilty sinner, except when it has reached a point at which to allow it to continue would do more harm than impede it. Our present concern, however, is not whether any control should be used but whether there is any control and in what does it consist. In the first place, if the work of the preacher is as hypnotic as some psychologists claim it to be, then he has the scale in his hands to some extent. It is

(1) The Journal of John Wesley, Vol.4, page 331.

questionable however whether a preacher can intervene with much success after a point has been reached. A very effective restraint has been the outbreak of prayer. This is a concrete example of what Dr. McDougall meant when he spoke of neural systems which are apt to lead at once to action in some people and to discharge into associated systems in others.⁽¹⁾ We would not claim that mankind can be divided into two groups as might seem to be implied above, but we can prove that when a sinner who has developed the practice of prayer comes under conviction of sin, the idea of sin will discharge into an associated system which in his case will be prayer. In this way the feeling of the meeting will be directed into a very useful channel and the lapse to lower forms will thereby be arrested. The argument may be clinched with an illustration, "I preached at Edenderry (Ireland) on Tuesday morning and evening. Almost everyone who was present at the meeting of the Society appeared to be broken in pieces. A cry went up on every side, till Joseph Fry, once an eminent sinner as even Joseph Fry of Mountmellich, and since an eminent

(1) Physiological-psychology - W.McDougall, page 162.

instance of the Grace of God, broke out into prayer."⁽¹⁾

In the subsequent pages it will be our task to note the characteristics of this highest type of prostration. For reasons which will be obvious later, the burden of sin is often far greater and more apt to be chronic in the individuals composing this Spiritual Group.

A Richer Experience.

In the Physical Group the idea of guilt was largely perceptual, whereas in this group it appears as conceptual. There is not only the conviction of sin but there is a pondering and a considering of what sin means not only to the individual but to God. Something of this is visible where Wesley says, "In the evening I showed them the tender mercies of God and His readiness still to receive them. The tears ran down many of their cheeks."⁽²⁾

In this Spiritual Group we may expect to find a fairly high conception of God and in many cases an appreciation of the atoning work of Christ. This may,

(1) The Journal of John Wesley, Vol.3, page 408.

(2) The Journal of John Wesley, Vol.2, page 284.

of course, be accompanied by some signs of a lower order, as when the medieval Saints sympathetically identified themselves with the suffering of Christ until sometimes even the stigmata appeared. Wesley records, "When I met the Society in the evening, one who had been always afraid of exposing herself was struck so that she could not help crying aloud, being in strong agonies both of soul and body. Indeed her case was quite peculiar. She felt no fear of Hell, but an inexpressible sense of the sufferings of Christ, accompanied with sharp bodily pain, as if she had literally suffered with Him."⁽¹⁾ Possibly the Spiritual experience would not have been marred by agonies of the body had not the severity and discipline of her home prevented an outlet for her emotion.

Ideational processes appear more frequently in this group than in the other, as when we read "A potter's boy told us; "At the prayer meeting I found myself dropping into Hell; and I cried to the Lord, and he showed me He loved me. But Satan came immediately, and offered me a bag of money as long as my arm; but I said "Get behind me Satan."⁽²⁾

(1) The Journal of John Wesley, Vol.3, page 468.

(2) " " " " " " 7, " 255.

The same processes are seen at work in the account which Lang gives of Colonel Gardiner, "He apprehended a visible representation of the Lord Jesus Christ upon the Cross, as if a voice had come to this effect "Oh! sinner! did I suffer this for thee, and are these the returns?" Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair and continued, he knew not exactly how long, insensible."⁽¹⁾

While we may witness fewer physical signs we expect, and rightly so, an intensification of the sense of sin and the feeling of guilt in this Spiritual Group. Professor J. Y. Simpson wrote, "A true doctrine of sin connects itself with a view of man as a highly developed personality. As the individual becomes growingly aware of the beauty of holiness, his sense of sin deepens."⁽²⁾ We may add that this deep intensification of the feeling of guilt points to a high standard of ethics itself depending upon that higher view of God which we have just agreed is to be found in this group. The physical signs of prostration

(1) A Study of Conversion - Lang, page 229.

(2) Spiritual Interpretation of Nature - J. Y. Simpson, page 285.

do not portend any more progress in the Christian life than the more spiritual experiences which are difficult to collate, in fact the latter must be regarded as much more important.

This Group has some very conspicuous examples of mental struggle which would not have taken place but for the high ideals of the individual. If we are tempted to ask why those who have already attained a fairly high ethical standard should have to endure the effects of a tender conscience, as if it were a penalty, we should also note that psycho-analysis would soon cease to practice if it were not for the ethical standards of the patients. They are good people who have a conviction of sin and who receive relief either through forgiveness or repression. Those are essentially the people who form our Spiritual Group. Our only reply to ourselves is that pain - whether of the soul or the body - is an agent intended to procure salvation. Such a struggle with its strain is found in a case like this, "When the speaker rose to speak of Jesus Christ this poor book-binder, I am told, dropped on his knees and said, "God be

"merciful to me, a sinner." He was John B. Gough, and when he went home from the meeting, all through the night, like the boom of a cannon, he seemed to hear the words, drink, drink, drink. He says the struggle was awful. He stood it until eleven o'clock the next morning; then putting his hat on, he started for the door, but just as he put his hand on the door on the inside the man who had invited him to the meeting the night before put his hand on the door from the outside. When the door opened he ran past the Christian man, saying, "Don't stop me, I am away to drink."⁽¹⁾

A consideration of such experiences shows that they rightly belong to the Spiritual Group for they are possible only where there has been a latent goodness.

Typical of this Spiritual Group is the prostration of backsliders, for having known a more satisfactory level of life and conduct they can feel as others cannot the depth of their degradation and the burden of their sin.

(1) The Problem of the Work - Chapman, pages 46-47.

Elements in the Experience of Shame.

Perhaps the most prominent element is shame, for we meet it very often in the record of changed lives. Where this emotion is present, we may expect that there has been in many cases a previous realising of relationship between God and the subject.

The subject's ideas about God reveal a thinking of a very high order. Wesley records, "In the evening I showed them the tender mercies of God and His readiness still to receive them. The tears ran down many of their cheeks."⁽¹⁾

Shame implies that the subject is painfully aware that he took a lower path, when he might have ascended a higher one, or that he took the path of least resistance, when to have witnessed to a higher life would have entailed persecution. An illustration of this is to be found where, "Bainham, who, like Bilney, had been terrified into recantation, was filled with remorse for his apostasy, and after weighing the matter carefully in his heart, and, no doubt, imploring strength from the Lord whom he had denied, and now wished to confess before men, he came the next Sunday

(1) The Journal of John Wesley, Vol.2, page 284.

to St. Austin's with the New Testament in his hand in English and the 'Obedience of a Christian Man' in his bosom, and stood up there before the people in his pew, declaring openly, with weeping tears, that he had denied God; and prayed all the people to forgive him, and to beware of his weakness, and not to do as he had done."⁽¹⁾

Another case comes to our notice in which the thought of Christ, rather than of God as in the former illustration gives rise to shame as the pre-dominant element. "I lifted up my eyes and fixed them upon these words which hung upon the wall, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." As I read this I was deeply moved. Soon the little meeting closed. Walking across the barrack square alone I looked up and I recalled that night in the desert. Again, like great lamps, the stars were lighting up the sky, and to me they seemed to spell out the words, "For God so loved the world that He gave His only begotten Son." I do not know if it was a vision but I seemed to see Christ upon the Cross. An awful sense of shame overwhelmed

(1) William Tindall - R. Demaus, page 102.

me as I recalled the many years I had spent in driving
the nails deeper into those Hands and Feet."⁽¹⁾

What makes prostration accompanied by shame the most hopeful experience is that it is so often inspired by respect or feeling for others. Concerning 'the Puncher,' one of Begbie's characters, we read, "In a flash he saw his wife was murdered, just as he had planned and desired, that he had died game on the scaffold, just as he had determined; the thing was done; vengeance wreaked; apotheosis attained - he had died game: he was dead, and the world was done with. All this in a flash of consciousness, and with it the despairing knowledge that he was still not at rest. Somewhere in the universe, disembodied and appallingly alone, his soul was unhappy. He knew that he was dead; he knew that the world was done with, but he was conscious, he was unhappy. This was the vision. With it he saw the world pointing at his son, and saying, "That's young -----, whose father was hanged for murdering his mother." A wave of shame swept over him; he came out of his vision with this sense of

(1) The Heart Beneath the Uniform - J. G. Grant,
page 74.

horror and shame drenching his thought."⁽¹⁾

Shame is one of the features of prostration which is unimpeachable because it belongs to the higher and Spiritual Group. Shame may, of course, as an emotion upset the tranquillity of a soul, but of all the emotions it gives so great promise of spiritual progress that any risk seems justifiable. What Canon Grensted has written is very much to the point, "Christ came not only to comfort the distressed, but to call sinners to repentance, and the task of His Church has not greatly changed. In this task the psychotherapist has little or no experience, and though his criticism of the results of our preaching must be given due weight, it must be remembered that he only sees our failures and not the immense company of those whom that preaching has brought through shame to peace."⁽²⁾

In discussing shame we appear to have drifted from our standpoint that at its basis prostration is the result of the instinct of self-preservation. Here shame would imply the instinct of self-abasement. Self-abasement shows itself at times as just another reaction towards self-preservation, and may even be

(1) Broken Earthenware - Begbie, page 39.

(2) Psychology and God - Canon Grensted, pages 146-7.

evolved from it. Yet self-abasement has a moral side which raises it above self-preservation. We shall have to recognise that prostration does not remain on the level of self-preservation but develops and so higher features such as self-abasement appear where we might expect them to appear, viz., in the Spiritual Group.

Grief.

This is an element which also appears in this higher group. It does not have the ethical value of shame being often concerned only with the subject's own safety or feeling as in the account of a fallen physician who, "Often yearned for some way back. He had listened to open-air preachers telling 'the way', but he lacked to moral courage to take it." (1) Valuable as grief may be it cannot be said to have the same value for conversion as shame has.

(1) Finding Men for Christ - Dempster, page 24.

Temperament.

The deep hold which the conviction of sin has over certain minds is said to be a matter of temperament. For a long time human nature was divided up in a way most arbitrary into four types. Apparently like its relation to the faculty psychology it has been deemed as no longer worthy of serious thought. This does not however get rid of the problem of temperament.

What do men mean when they speak of temperament? Obviously the division into phlegmatic etc., is due to pathological conditions of the endocrine glands. We readily admitted earlier in this work that prostration was sometimes influenced by such conditions but we were careful to maintain that in itself it is not pathological.

If, however, what is meant are the physiological and psychological dispositions then obviously there is some relationship. It can hardly be denied that people of the type of John Bunyan have a particular nervous make up which accounts for the horror with which they review their sins. Yet the difference of physical constitution is hardly great enough to account

for the division of prostration into physical and spiritual groups. It would be correct to state that prostration depends upon two variables. There is first the environment in which the reaction to sin is worked out and this may be one of excessive emotionalism, as is witnessed in many revivals, or it may be in the quiet dignity of a congregational service or in the isolation of the sinner's private life. The other variable which is the subjective one is the temperament of the sinner. The objective variable, as seen in the evangelistic fervour of revival times, which reaches deeper into the unconscious mind and largely accounts for the cruder instinctive reactions has already been dealt with. What remains is the extent to which temperament enters into the subjective variable.

Temperament in the sense of four physical types due as Golen supposed to the predominance of gall, bile, blood and phlegm, we have already dismissed as abnormalities which cannot be the basis of general principles. Berman has suggested dividing humanity into a more modern classification, as pituitary, thyroid, and thymic personalities but he has fallen into the error of

Golen for he has taken laboratory and clinical cases as a basis for describing a healthy humanity.

On the physiological side there yet remains the possibility of an influence from physiological processes which are quite normal. Dr. McDougall says, "The temperament of a man may be provisionally defined as the sum of the effects upon his mental life of the metabolic or chemical changes that are constantly going on in all the tissues of his body."⁽¹⁾ Due emphasis must be placed upon the word 'provisionally' for Dr. McDougall would be the last one to stop at this level.

Standing between physiological process and the spiritual life are the psychological dispositions. A possible clue to the medium which links them will be found in our discussion of sensitiveness. It is a pity that some have spoken as if the effect of physiological processes were direct. Dr. George Jackson says, "J. S. Mill was in a dull state of nerves, such as everybody is occasionally liable to etc., the state in which converts to Methodism usually

(1) Outline of Psychology - Dr. McDougall, page 354.

are, when smitten by their first 'conviction of sin.'⁽¹⁾
 Dr. Jackson may be using 'nerves' in a psychological sense, but even if so, it is dangerous for the universality of guilt that in this case it should seem to depend upon a psychological disposition. Probably, however, Dr. Jackson means that the conviction of sin is helped by the psychological disposition in which case we agree and are thankful for his contribution to our study.

We have reached the point at which we are able to include physiological and psychological dispositions but what are the psychological dispositions? In the first place they have the same nature as sentiments the difference being that dispositions are unconsciously accepted. They guide our thoughts and actions so effectually as to be termed a 'second nature'.

A man will defend his country even when he knows it is in the wrong. He will praise his country in the absence of any very valid reason for doing so.

Many people do not sing Sankey hymns but they consider them the best in all hymnology, possibly because their

(1) The fact of Conversion - Dr. George Jackson, page 147.

earliest years, now long forgotten, were occupied in the singing of them. This takes us to the environment of childhood as most important for the accepting of disposition. It is not difficult to realise that children at a receptive age hearing adults discuss freely the sinfulness of men and the necessity for conviction and remission of sins will accept as a disposition the horror of sin, its guilt, and its penalty. By temperament we mean largely those psychological dispositions which certainly influence the conviction of sin.

Sensitiveness.

Sensitiveness, in as much as it seems to depend upon neural dispositions, might be regarded as a link between physiological and psychological dispositions. Sensitiveness as due to something inherent in the physiological dispositions would appear to make the accepting of psychological dispositions easier.

In spiritual types of prostration this sensitiveness is very obvious. When we learn that Beethoven was sensitive, that the merest suggestion of falsity

brought him pain, we can realise what price the saints pay for their sensitiveness. Mrs. Fraser writing about her late husband says of him, "He was so sensitive that, if he had unconsciously caused unhappiness to others (1) he was wretched."

Sensitiveness in a highly strung physical frame seems to have an ally in imagination as a similar condition of the mind. Imagination is a very strong element in spiritual prostration and helps to give to it that experience which, apart from exterior manifestations, helps to separate the two groups.

C. F. Andrews provides us with an example of this when he says, "In those early boyhood days, while this fervent religious life of the church went on all around me, my own great difficulty was mainly due to a vivid nervous imagination. In some ways this was the greatest natural gift I possessed, but in other ways it was a cause of acute functional disorder. I had no difficulty in imagining all that my father and mother described to me concerning the 'coming of Christ!'" (2)

John Bunyan showed signs of this vivid imagination in childhood when he lay awake afraid of the giants and hobgoblins.

(1) Donald Fraser - Agnes Fraser, M.B.Ch.B., page 164.
 (2) What I owe to Christ - C.F. Andrews, page 80.

Conscience

One of the main characteristic of the Spiritual Group is the presence of a tender conscience. We cannot say that fear is absent and that the instinct of self-preservation has been left far behind, but we are justified in stating that more ethical elements have been superimposed. This is only to be expected if there is any such thing as Spiritual progress. Where fear guided in the Physical Group conscience now takes over this function and gives a direction to prostration.

With the emergence of conscience as all important the subject will become his own critic and the whole personality will now tend to be the judge of a man's thoughts and acts instead of accepting the standards of his time and even the dogma of sin as preached by the evangelist. This is, of course, just one of the stages in man's winning of his way to freedom from the herd. McCurdy shows an intermediate process where, before man stands alone in his judgment, he associates himself with smaller groups where opinion differs from the masses He says, " Also we find a rough parallelism between refinement of civilization with its

greater latitude for individual intelligence and a weakening of herd instinct. The savage never questions the theories or practices of his people while the European does, although the latter compromises by formation of small groups in which opinions different from those of the masses may be comfortably held."⁽¹⁾ It is this capacity for independent judgment which causes certain sinners to be prostrate over their sins while others are not prostrate over similar sins.

As the conscience becomes more developed and independent this is often indicated by acts and thoughts which become included under the concept of sin. It is a mistake to assume that those miracles of grace described by modern evangelism are people of low culture, for many of them are university graduates. Now those are just the people who should feel the condition of depravity wherein they find themselves. A modern work on Evangelism strikes this note. "We make a great mistake when we suppose that drink and drugs and vice and crime are the only sins. A selfish and aimless life - is not that a sin? A failure in

(1) Problems in Dynamic Psychology - McCurdy - page 324.

the home - is not that a sin? We who kneel at the penitent form with those who seek salvation, whose consciences give them no rest, who desire, often in tears, to make their peace with God, learn daily how prevalent is the disease of the soul and how varied are its symptoms." ⁽¹⁾

When we observe the working of this highly developed conscience in other spheres, we realise how delicate it is and sensitive to any sin of which it might become aware. Concerning the courtship of Thomas More it is recorded that "At first his affection inclined towards the second daughter, who appeared to him to be the fairest and best favoured as well as most talented. Yet when he thought with himself that this would be a grief and some blemish in the eldest, to see her younger sister preferred before her, he, of a kind of compassion settled his fancy upon the eldest etc." ⁽²⁾ One can well imagine the reaction of such a conscience towards sin and guilt.

One thing we can never know however meticulous our examination of biographies and that is the pain of a stricken - conscience. Outward signs are, but

(1) The General - P.W. Wilson - page 82

(2) The Story of Blessed - Thomas More - page 29.

a poor indication of the sinner's suffering. What makes this prostration pain so terrible is the consciousness that nothing can ever efface the sin. It may be forgiven but it cannot be forgotten. Mrs Fraser in the biography of her husband tells the pathetic story of one of his colleagues. It is painful even to the reader. "In the presbytery when poor X made his broken-hearted confession the elders wept aloud. The pain and the shame are there, but the greatest is God's love and forgiveness."⁽¹⁾

This developed conscience is not itself a guarantee that prostration will lead to confession. The sinner needs to be educated to the way of repentance or he may take the lower road of remorse. Conscience must be linked up in the mind with repentance through a mind track or it might find the track to physical expression which is less valuable to the Christian life.

Exaggerated Guilt

A scrutiny of the records of spiritual prostration leaves with us an impression that it is often due to an exaggerated guilt.

(1) Donald Fraser - Agnes R. Fraser, M.B.Ch.B. page 231-3-.

Sins of childhood are judged by adult standards of right and wrong and so assume the appearance of heinous crimes J.G. McKenzie says. "When we do wrong as children there is generally fear of the parent as a result. In later life wrong-doing is apt to bring back these memories, and instead of seeing them as the incidents of childhood we mourn over them as though they had been done against the inhibitions of a matured conscience. The best thing to do here is simply to realise that only God can deal with our past; only He can see it in its true perspective, and learn to leave it with Him." (1) C.F. Andrews says, "So deep was the shock (his parents lecture on the evil of taking birds eggs) left upon me, that childish fancy exaggerated it beyond all common sense." (2) Augustine shows the same tendency when thinking of the hours he wasted which might have been devoted to learning. He says, "Thou didst use for my punishment a fit penalty for one, so small a boy and so great a sinner." (3)

Perhaps one reason why acts of a trivial nature have so much guilt clinging around them is that the

(1) Personal Problems of Conduct and Religion - McKenzie - page 91

(2) What I owe to Christ? - C.F. Andrew - page 68

(3) Confessions of Saint Augustine - page 12

sinner sees them as signs of a depraved nature, an impression often given to him by the theology of his day. A biographer of Luther says, "Conscience was the emotion of becoming aware of our own nature. We sometimes suffer more shame at the recollection of a comparatively trivial action than from the memory of some more flagrant act of selfishness. That is because trivial actions - being the result of less deliberation - give us a clearer image of our real nature."⁽¹⁾

Sometimes one particular sin or type has attention focussed upon it as if it were the only stumbling stone. As was pointed out in the early pages of this work, for various reasons any sin related to sex seems a kind of magnet drawing all guilt to itself. One who has written a life of Augustine has said truly, "It was his habit to write of himself as if specially ferocious lust had been his governing characteristic though a man who had been faithful to one woman fourteen years in a community where temptations abounded etc."⁽²⁾

Guilt becomes attached to pastimes which in themselves appear quite harmless often for the only

(1) Martin Luther - Brian Lunn - page 121.
 (2) Augustine - Rebecca West - page 71.

reason that it is sinful to enjoy oneself. Professor James gives a case of this kind where a youths sins were of the most harmless order but who declares, "When I returned from my carnal mirth I felt as guilty as ever, and could sometimes not close my eyes for some hours after I had gone to bed. I was one of the most (1) unhappy creatures on earth." One must however appreciate, whether one agrees or not, the view of those who see in our Lord's life nothing but suffering and privation and who feel they are serving in living the same life.

Finally, this last point leads us to a spiritual prostration which is due not so much to the guilt which clings to sin because of the individuals conscience, but to his view of Christ's death. Reasoning from Calvary alone he considers that, if his sins necessitated the intervention and crucifixion of the Son of God ~~then~~ those sins are in God's eyes most awful depths to which sinful man has fallen. This is the reasoning of one described by William James and one said, "He delivered neither sheep, ox, gold nor silver, but even God Himself, entirely and wholly 'for me

(1) The Varieties of Religious Experience - W. James -
page 174.

even 'for me', I say, a miserable, wretched sinner." (1)

What many appear exaggerations of guilt to us may be the sign that the sinner has a higher spiritual life than ours. He may count as sin what appears to us a harmless recreation. Yet he may feel that, however harmless a pastime or an interest may be, it is using time and energy which should be devoted to the Work of the Kingdom. If spiritual prostration, however exaggerated its causes may appear to us, issues in the triumph of a soul over evil and in a life of prayer and devotion which the world is enriched and the Kingdom brought nearer on earth, then silent admiration would seem the proper attitude of those who are still on the way.

(1) The Varieties of Religious Experience - W. James page 245

RESULTS.

- (1) Prostration is a principle. We see it working itself out in various forms of life from the cruder acts of the animal seeking to save its life to the quest of man for that life which is Eternal, and to which his eyes are opened as a child of God. Evolution explains to a large extent the various phenomena, physical and spiritual, through which this principle works. We observe the physical signs gradually giving way to spiritual and more hopeful ones. Those spiritual phenomena have higher values for the form of life in which God can be best gratified, and that form is the one which is hid 'with Him in Christ'. The presence of the Pathological Group as well as a Physical and Spiritual one, need not and does not invalidate the principle. When the pathological elements have been subtracted the principle is still seen to be active.
- (2) Sexual Sin accounts largely for Conviction. We say, 'largely' because we do not believe that this is exclusively so. There are other types of sin which lead to conviction, yet even sexual thoughts seem to

give rise to guilt very easily. We are here accounting for the instinctive basis of sin just as it will be necessary to show by what instinctive means the sinner when his sin has been committed or his guilt realised will seek to escape from the punishment thereof. If sexual sin gives rise to this over-mastering sense of guilt, then it will help to explain the type of instinctive reaction to the thought of the penalty. The tremendous weight of guilt will drive the sinner in terror to find a way of escape.

- (3) The Instinct of Self-preservation lies at the basis of Prostration. It will be noticed that both the great instincts of sex and self are finding a place in the explanation of our phenomena. Self-preservation although basic like other instincts is sublimated. In the Spiritual types of Prostration the instinct, as a means preserving the sinner in this life, fades out of view, and it takes the form of a desire for Life Eternal.

The expression of this instinct has a value for neurosis as it prevents the development of a complex. On the other hand while many of the phenomena seem quite harmless the energy utilised might have been directed

into prayer, penitence and dedication.

- (4) The Instinct of Self-abasement appears in the more developed stages. When shame and conscience appear, the instinct of self-preservation does not appear any longer to cover the phenomena in their entirety. It is, of course, open to question whether self-abasement is not just another means of escape, and so another form of self-preservation. If it is just another form, it is a higher and more valuable one and that is the most important fact.
- (5) Prostration usually precedes Decision and Conversion. By Prostration we mean any form from a condition of unconsciousness to an anxiety which the sinner possesses as to whether he is living the highest life according to the example of Christ. Decision as we have seen, is the volitional surrender of the will to a higher motive which opens the personality to the influx of the Holy Spirit and so inaugurates that change, extending over a time longer or shorter, which takes place during a process called conversion. Since this process is not always uniform, prostration may recur, as it does when it has become chronic. Even when a conversion process has taken

place, and it is difficult to say exactly when this has happened, there may be backsliding. Some of the most severe prostrations have been due to those who, 'lost the blessedness which they knew when first they saw the Lord.'

- (6) Shock acts an important part in Prostration. Shock opens 'the gates' of the unconscious mind, and so we have the presence of instinctive action, and in this case the instinct of self-preservation. The knowledge of the Wrath and Judgment of God and of man's own sins suddenly confronting each other in his mind is the genesis of shock. Bad news of any kind unless administered quietly and gradually will have the same effect. Many evangelists were neither quiet nor gradual in their presentation of the awful truth of God's punishment. Even where there was a certain preparation the truth came like a 'bolt out of the blue.'

This same element of shock is found in the Spiritual Prostrations, where it is God's Goodness and Forgiveness which is suddenly realised by the mind which is very conscious of its own wickedness.

- (7) Prostration is the Work of the Holy Spirit at different levels. There is no necessity to resort to diabolic adjectives to explain the Physical and lower types of Prostration as many have done. The Holy Spirit can only work at the level of the sinners development. Regrettable as many of the regressions may have been, the results of Prostrations which were physical had some very valuable spiritual results not only for the individuals but for their district. Even the crudest types of Revivals once they swept over a countryside left it on a higher spiritual plane. It is always difficult to decide where human action ends and the Divine begins, and some control is necessary. Yet he assumes a grave responsibility who seeks to quench the Spirit.

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